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CARLYLE'S HERO WORSHIP.

(Concluded.)

The concluding Lecture, on the "Hero as King," though less distasteful, is open to many objections. One only remark we have space to make. In defending Cromwell, great stress is laid on the mature age at which he first launched on the turbulent sea of politics; an argument used before, in pleading the cause of Mahomet. It seems an axiom with our author, that to be orderly until forty is security for man's future soberness and honesty. Is it not, however, more near the truth, that ambition and fanaticism are not the vices of the young, but of the mature? Bravery and the pride of hot blood may carry a young man along the path of ambition; but real ambition, that calm fixedness of eye which singles out from the shadows of the future the object whereto it shall press, and from that time shapes its course thither through good and evil, prosperity and adversity, belongs, we think, to the season of life when "the hey-day of the blood grows cool and waits upon the judgment." Assuredly no plea for Mahomet and Cromwell will stand on that ground alone. They say the tiger may be reared a sort of quiet, prodigious tom-cat, till he tastes blood; but after that, he becomes a changed nature. Something of the same kind may be true of Cromwell: when he first tasted what he might do, he bethought him how to do it. And for Napoleon, it is perhaps possible to understand him without the hypothesis of his being a hero at all. Plato has laid down the formula of creating such heroes—given an atmosphere of general lawlessness, a tyrant will not fail to spring up there. Born under another aspect, in a well-governed country, the "little corporal" might have risen to be a respectable colonel and member of the clubs.

But let us now attempt to pierce deeper into the philosophy of the work under notice—to ascertain Mr. Carlyle's esoteric conception of a hero. From what has been brought forward, it appears that of each class he has produced, for the most part, either irrelevant instances, or not the best. What, then, is the inner principle on which the selection has been made? We have been able to discover one mark only, common to all the examples adduced, which we beg permission to name, but not disrespectfully, *radical pugnacity*. True heroism, it seems, is a nearer relation to chartism, and corn-law-leaguerism, than most persons suspect. It is not enough to be fearless of men, as was Laud: nor to work out with the vigorous hand the plannings of the sagacious head, as did Strafford; nor to "stand by the dangerous-true at every turn," as many have done. Mr. Carlyle insists farther, that these qualities shall be exercised on a certain subject matter. What is courage in Luther is flat "pedantry" in Laud, because the former resisted his lawful rulers, the latter only resisted the resisters. Cromwell claims a blazoned banner in this cemetery of the great; and Strafford goes without memorial into the arms of austere oblivion; and reason good! the former was essentially a radical, the latter the faithful representative of a lawful king. It is so through the whole work, which is no more, after all, than the poetry of radicalism. Radicalism, made conceivable to most minds, either in the shape of the figures of Hume, the poetry of Wakley, the sordid vulgarities of Corn-law Leaguers, or the torch-light meetings and broad pikeheads of Frost and O'Connor, needed embellishment sorely; even Elliott, the inspired smith, a true bard on some ground, droops to a mere rhymester here, nor can coax a single well-tuned chord from his harp when this is the theme. It remained for Thomas Carlyle to fit radicalism with the cestus of beauty, and cleverly he has achieved it. The name Odin, he tells us, is *Wuotan*, Movement, i. e., *agitation*, the very watchword of a true radical; and it seems to stir the ground of our author's heart to find that in the Norse mythology the very gods have a fighting time of it. We are told how Thor belabored Skrymir with a hammer; and wrestled with an old woman. Mahomet led a life of warfare; and, probably, had he borne the olive-branch instead of the sword, would have found no hymn from this bard. Of Dante* we learn—

"His property was all confiscated, and more; he had the fiercest feeling that it was entirely unjust, nefarious in the sight of God and man. He tried what was in him to get reinstated; tried even by warlike surprisal, with arms in his hand: but it would not do; bad only had become worse. There is a record, I believe, still extant in the Florence archives, dooming this Dante, wheresoever caught, to be burnt alive. Burnt alive; so it stands, they say: a very curious civic document. Another curious document, some considerable number of years later, is a letter of Dante's to the Florentine magistrates, written in answer to a milder proposal of theirs, that he should return on condition of apologizing and paying a fine. He answers with fixed, stern pride, 'If I cannot return without calling myself guilty, I will never return, *nunquam revertar*.'"—P. 142.

The greatness of Shakspere, it seems, may all be traced to a piece of law-breaking, "Had the Warwickshire squire not prosecuted him for deer-stealing, we had, perhaps, never heard of him as a poet!" Luther's claims to notice as a radical have been discussed. How Carlyle must love him for saying, "if I had business at Leipzig, I would go, though it rained Duke Georges for nine days running!" Knox finds a glowing vindication for speaking strongly to Queen Mary. Johnson forgot the respect due to Bishop Percy, and set the law of assault at defiance by thumping a bookseller: claims that cannot be denied. For Rousseau—"the French revolution found its evangelist (!) in Rousseau:" sufficient credential of heroism. The "rugged downrightness" of Burns is doubtless not prized the less, that it took, to use his own words, a "priest-skelping turn." Cromwell killed a king; and Napoleon was but a huge wave on the wild sea of French radicalism. So ends Mr. Carlyle's catalogue, down which we have passed without one single omission. It is at least a curious coincidence, that his heroes all offend against magistrate, priest, or law; and agree in no other respect. Is not, as we said, a degree of radical pugnacity the leading feature in his conception of heroism? He seems never sure of his man till he sees him fighting, and the kind of battle he prefers is that waged against things having an *à priori* claim to be held sacred.

Against this little story of ours may be brought our author's own words:—

"May we not say, moreover, while so many of our late heroes have worked rather as revolutionary men, that, nevertheless, every great man, every genuine man, is, by the nature of him, a son of order, and not of disorder? It is a tragical position for a true man to work in revolutions. He seems an anarchist; and indeed a painful element of anarchy does encumber him at every step,—him to whose whole soul anarchy is hostile, hateful. His mission is order; every man's is. He is here to make what was disorderly, chaotic, into a thing ruled, regular. He is the missionary of order. Is not all work of man in this world a *making of order?* The carpenter finds rough trees; shapes them, constrains them into square fitness, into purpose and use. We are all born enemies of disorder: it is tragical for us all to be concerned in image-breaking and down-pulling; for the great man, *more* a man than we, it is doubly tragical."—P. 328.

Having cited this fine passage, it contents us to refer it, with the evidences of a contrary way of thinking, just cited, to those who can reconcile the inconsistencies of genius.

But it is idle to insist on minor errors, when one predominant error poisons the whole book. *It is not a Christian book.*

Mr. Carlyle will probably not object to this statement as explained by his works; but some of "the accomplished and distinguished, the beautiful, the wise," who, he says, made up the audience in his lecture-room, will be surprised that the eloquence to which they listened with rapt attention through six days, can by no tolerable stretch of courtesy, be styled other than unchristian. They will, perhaps, wonder, as we do, that he who so highly valued the outspoken earnestness of a Dante or a Johnson, should be so far from imitating what he admires as to manage to leave an auditory in some doubt of the prime fact about him, his religion, from first to last. Reserve on this head seems quite at variance with the whole philosophy (?) of the volume; and it is in truth one great cause of the difficulty of getting at the author's real meaning. Here and there drops out a reverential mention of Christianity; and the expressions of a contrary kind, though there is no mistaking them when considered, are so quietly edged in as to escape consideration, amid the wealth of eloquence that goes before and after. Thus he writes—

"Of a man or of a nation we inquire, therefore, first of all, what religion *they* (*sic*) had? Was it heathenism, plurality of gods, more sensuous representation of this mystery of life, and for chief recognised element therein physical force? Was it Christianism; faith in an Invisible, not as real only, but as the only reality; Time, through every meanest moment of it, resting on Eternity; Pagan empire of force displaced by a nobler supremacy, that of Holiness? Was it Scepticism, uncertainty, and inquiry whether there was an unseen world, any mystery of life except a mad one;—doubt as to all this, or perhaps unbelief and flat denial?"—P. 4.

Here we do not stop to quarrel with the unaccustomed name† for Christianity, nor with its position between Heathenism and Scepticism, like an honest man tyrannically chained between two hardened gaol-birds; but we do protest against such a definition of the faith by which we strive to live, in which we hope to die. Christianity is not merely "faith in an Invisible," it is not mere Platonism or Mahometanism; but faith in *the* Invisible, whose attributes and dealings with men are recorded in the Bible. We protest against the despicable reservation which, by the equivocal syllable *an*, seeks to confound Christians with Turks and Heathens, yet at the same time to deprive them of cause of complaint. We should not know that by *an* Invisible he means *any*, not *one*, Invisible, except by comparing other passages; as this—

"Mahomet's creed we called a kind of Christianity; and really, if we look at the wild, rapt earnestness with which it was believed and laid to heart, I should say a better kind than that of those miserable Syrian sects, with their vain janglings about *Homoiousion* and *Homoousion*; the head full of worthless noise, the heart empty and dead."—P. 101.

Vain janglings, indeed! How can this man appraise the worth of the efforts made to exclude heresy from the fold of Christ? How, whilst with eyes fast closed against the true peculiarities of our religion, the once-offered Sacrifice, the one Baptism, the communion with Christ, and through Him with all Saints, he persists in assigning to the true faith, a definition which may as well stand for Platonism, Gnosticism, Mahometanism, or Mormonism, how can he be taught to feel with those who struggled for the word and letter of the faith committed to them, resolved to part with neither jot nor tittle? In his detestable system of compromise, that pretends to see truth in all creeds, he evacuates every creed of its truth: and the habit of viewing all the race of men as deluded by shadows, awed by spectres, has ended very congruously in a contempt for the efforts made by the Church in defence of what he thinks her one form of delusion.

It is the natural weapon of an infidelity that dares not speak out, to endeavor to pervert words from old uses, and thus, by confounding the boundaries of right and wrong thinking, to prepare an easy way for the latter. No wonder that we are asked, "May we not call Shakspere the still more melodious priest of a *true* Catholicism, the 'Universal Church' of the Future and of all times?" (P. 180.) And again; "Is not every true reformer, by the nature of him, a *priest* first of all?" (P. 188.) No wonder we are told, "Johnson was a prophet to his people; preached a Gospel to them, as all like him always do;" and "the French Revolution found its evangelist in Rousseau." "I many a time say," we read, "the writers of newspapers, pamphlets, poems, books, these *are* the real working effective Church of a modern country." (P. 263.) The editors of the *Satirist* and *Weekly Dispatch* have been called many names, but surely they are now first called Churchmen! With like contempt of dictionary, Mr. Carlyle speaks elsewhere of finding in Byron, Rousseau, Shakspere, Goethe, Milton, Burns, "fragments of a real Church liturgy and body of Homilies." (P. 264.) Those who are *less* charitable, may give this writer credit for enough Latin and Greek to know the meaning of the words he so sedulously mistakes: for our own part, having seen him assigning to *Aristotle* Plato's well-known "Myth of the Cave," and to Phalaris the "Brazen Bull" of poor Perillus, we will give him what credit we can for ignorance. But such ignorance! Ye who fancied that "Catholic Church" denoted the assemblage of faithful men, wherever on earth the pure word was preached, and the sacraments duly administered, know now that it stands for the holders of a poetical pantheism, painted in play-books and approved by Carlyle! Ye who understand from the word *Priest*, an ordained Presbyter of the Catholic Church, learn that it means "a worshipper, *in one way or the other*, of the divine truth of things," (p. 188,) whatever they may be! Ye who would confine the sense of the word "Gospel," to certain specified revelations of God's will, preserved in your Bibles, know now, that any Samuel Johnson—teacher of "Moral Prudence," thumper of booksellers, talker for victory—may preach a Gospel too! Learn, moreover, that the miserable, cracked, and worthless harbinger of anarchy and bloodshed may claim the name Evangelist, as well as the sainted Four! Or at least, if not, say with us that the author of Hero-Worship is an enemy, not over courageous, to the true religion of the Cross. Give us an avowed opponent, and we know how to meet him; but what shall we say to one who uses our watchwords to enter and fire our temples; who comes among us to preach the word of devils, arrayed in the cope and stole?

* We need hardly say, that among the heroes of this volume there are many we value as highly as Mr. Carlyle can. He does not so invariably take us to contemplate false heroes, as he puts them in a false light; he is like an artist, who, being to paint noble mansions, invariably draws them from behind, so as to bring into his foreground, stables, kennels, a dung-heap, a wall with scarecrows nailed cruciform. He calls our notice to the very points of character which detract from real heroism.

† *Christianismus* is as old a word as Tertullian's time; and, did we not suspect that *Christianism* only stands in the text for the sake of matching better with *Heathenism* and *Scepticism*, we might, perhaps, allow it to be as good a designation of our faith as *Christianity*.

COMMUNICATIONS.

For the Churchman.

It is the impression of many (the writer is one of the number) that the Church of Rome is about to make a mighty struggle to regain all, that, in times past, she has lost; and that in this struggle she will have many and great advantages. Let us put together a few thoughts upon the subject.

The time was (in England especially) when the question between Popery and Protestantism, was a political quite as much as a religious question, and thus nothing more was necessary in England, in order to retain the people in the Protestant faith than to keep alive certain *political prejudices* against the Church of Rome, or rather the Pope of Rome. Hence, in days past, the cry in England of *Popery and the Pretender*; and oftentimes none were louder in the cry than men who hated the Church of England, quite as much as the Church of Rome. While these prejudices lasted, it seemed to be thought that one of the rights of the Protestant was to speak all manner of evil, (falsehood as well as truth,) of the Church of Rome, the pope, and the pope's supremacy. Even yet, and although so much has been done of late *by the politicians*, to *kill* all these ancient prejudices, and indeed to turn the current of the popular feeling in favor of the Romanists, there are many among us not able to discern that the time has come, when, to prevent Protestants from becoming Papists, something besides *billingsgate* is required.

In condemnation of other dissenters from the Church in England, and in this country, and of their (perhaps as great) corruptions, some would tell us that Churchmen cannot say too little, or speak in language too charitable; but when Rome, and the Roman pontiff are to be abused, then no regard need to be paid to the *ninth* commandment. For proof of this we need only to remark, that although Rome is to be abused, *and without stint*, for maintaining the doctrine of *transubstantiation*, (absurd enough in all conscience,) yet Martin Luther, although he held the doctrine of consubstantiation (more absurd if possible) is a good Reformer, and truly evangelical in doctrine, and no less was John Calvin, although he held the doctrine of *reprobation*, which, if true, would render all of Rome's corrupt doctrines, curious, but unprofitable *speculations*.

Such was the erroneous, and very wicked policy, which very many *without*, and some *within* the Church, have heretofore recommended, and still do prefer, to a calm and sober discussion of the real points in controversy. Now, nothing can be more certain than that *owing in part at all events*, to this wicked and weak policy, the Romanists have already the great advantage in this country, of being considered *the sect persecuted by all other sects*, and little is known of our people by those who have yet to learn, that so long as this is the popular belief, Rome will gain very much more than she will lose, by falsehood and abuse.

We maintain of course, the right of every man (Papist as well as Protestant) every where to worship his God according to the dictates of his own conscience. How much, then, did Rome gain upon the feelings of this nation, pending the discussions in England, while Catholic emancipation was the subject? Much more has she gained, by the unmeasured abuse (and this our people call *persecution*) of those polemics, who at all times represent all persons to be going over to the Church of Rome, who are Christians enough to believe, that in a contest even with the Church of Rome, the Christian must rely upon other weapons, than those taken from the armory of Satan.

Still however, very many who suppose that they, and such as they, are the only persons, who can never become Romans, condemn all efforts to bring the people to a knowledge of the whole truth and nothing but the truth, in regard to Roman corruptions, and the points of difference between them and us. They will believe that the way to escape conversion to Rome, is to keep alive *prejudice*, and leave the people in the enjoyment of "pious falsehoods." Bishop Whittingham, in his Introduction to Palmer's "Treatise on the Church," makes some excellent remarks in answer to this, and shows why the Romanists delight to encounter "ignorant prejudice." The man who, in these days and in our country relies upon the prejudices of the people as the only, or any safeguard against the spread of popish doctrines, is deplorably ignorant of man's nature, and of the Romanists artifices.

Some, with equal absurdity, believe that associations and assemblages of the people, to maintain the Protestant faith, will hinder the progress of Romanism. Such deluded mortals have yet to learn, that the people who have "itching ears," are, of all others, in the most danger of adopting *a new creed*. Is it to be believed that such persons can be kept away from the Roman priest, if he gets the reputation of being a fine preacher, and of being one who, although a Roman Catholic, is not *bigoted*, and who, moreover, in his conversation is *charming?* And who doubts that his conversation can be made very interesting, when he has to tell so much of "the sisters of charity," and how *their* priests, *having no wives and children* to deter them, have perilled their lives to administer the consolations of religion to those who are dying of infectious disease?

It is said too, that the Roman priests seem to prefer *extempore* preaching, and is not that of great importance in the estimation of the most evangelical? Who can doubt that, in addition to this, they will interlard into their discourses many captivating *phrases?* If they promise and do all this, must they not win the hearts of the many, who go to church simply to hear preaching and to be delighted, and in a little time, may not the conviction be felt, that though of the Church of Rome, they know something of gospel truth? It is by no means an extravagant calculation, that at no distant day, thousands of those of "all the Churches," who now think that they *stand* and have no fears, that they will *fall* and become papists, will at length be lost in wonder that they could so long have remained blind to what will then be to them an obvious truth, that the Church which they once thought it to be their unquestionable right to call Antichrist, is not only a branch of the Church Catholic, but "the mother and mistress of all Churches." Such will be the result of the wise plans for keeping Protestants from becoming papists, adopted by those who persuade themselves that the best plan of all is, to make Churchmen believe what is untrue of the Romanists, and to take care not to offend those who cannot stand upon our ground.

It must be added to all this, that in this free land, the members of the Church of Rome, have votes, and the politicians (who were once so vehement against Rome) pay great court to those who have favors of that description to dispose of. Simply for this reason we shall be told by men, (men of great influence too,) that the Church of Rome *in these United States* is not at all like the *Church of Rome in Rome*, and that *here* she is almost the most reformed of all the Churches. And in this age of *liberality*, who can blame the politicians for being a little more liberal than those who can claim to be members of the Church of *Charlotte Elizabeth?* Who can blame them for acting upon the principle that as all have a right to choose what religion they please, all religions (Roman Catholic as well as Protestant) must be equally good? Of course, in order to obtain the votes of the papists, (who are becoming of great consequence *at the polls*,) they must begin to read, and will talk of the tracts and pamphlets, which our Roman Catholic brethren are so ready to circulate, in refutation of the lies which some Christians deem it to be their *duty* to tell upon them, and in which tracts and pamphlets of course, no notice will be taken of the truths which justify the Episcopal Church in maintaining her independence, but which truths, with many of the Protestants, and of course with those of us who *sympathize* with them, are as unpopular, as they can be with the Roman Catholics.

In one more respect, at least, the Church of Rome has greatly the advantage even of our own Church. The Church of Rome above all others, knows how to find for each man his place, and *to keep each man in his place*. She is rarely cursed with presbyter-bishops, deacon-bishops, lay-bishops, she-bishops, D. D.-bishops, and others who would be greater than our bishops,—people who delight in works which are talked about and commended in the newspapers and the periodicals, rather than in those duties which are obvious and commanded, and of course, not in like manner applauded. These latter are the people who constitute, in their own opinion, the religious part of the community in every age, and who in this age are wont to revile those whom they nickname *the Puseyites*; and this, because of such a party the latter never can be members. Nay (the latter) believe in the Creeds—every article of them—and can take no ground but in defence of their own Church, but as a branch of the "one Catholic and Apostolic Church." Of course they and all real Churchmen rest their defence of their own Church, and their opposition to the Church of Rome, upon this one principle avowed by the Reformer Ridley, and maintained by the English, (but not the continental,) reformers. "I prefer the antiquities of the primitive Church to the *novelties* of the Church of Rome."

Such is the ground to be taken by *Churchmen*, but this ground can be maintained by no man, (bishop, priest, deacon or layman,) who does not renounce allegiance to what is called *the religious world*, and cut loose from all religious societies, which date their existence from the time of the Reformation, or some later period. Painful to some as the discovery of it may be, it is an undoubted truth, that policy, as well as Christianity condemns all evil speaking, lying and slandering, and all Protestant Associations, either for the purpose of converting papists, or to prevent the spread of their erroneous faith. Are the members of our Church to unite in its defence, with those who, but a while ago, proposed a Protestant Association to put down bishops, and the Prayer-book? It is to be hoped that none of our bishops will be of this society.

It is utterly impossible that all (can any two?) who have taken the name of Protestants, can unite in opposition to the pretensions of the Church of Rome. The Protestant Episcopalian can be no party to it, while it is a controversy between Rome and any of those who war against Episcopacy and the Prayer-book, as well as against popery. *Non tali auxilio*, the Episcopal Church may well say. Those, of whose religion Calvin, or Luther was the founder, (grievously as they have departed in doctrine, from those whose followers they profess to be,) must so long as they remain what they now are, continue to think that in the Prayer-book there is much that belongs to popery, as it does not belong to *their* Christianity; *and no one has a right to quarrel with them for this article of their Creed.* It is for others to refute the charge repeatedly made, and we must believe honestly entertained, that all Churchmen who condemn the doctrines of the Oxford Tracts, and yet adhere to the Church and the Prayer-book, do adhere simply because they have not the honesty or the courage to carry out their own principles. It would be difficult, indeed, to disprove, what has been often maintained in the Presbyterian prints, that the doctrines of the Oxford men are those of the Prayer-book, now assailed under a new name, in the hope that, because it is of modern invention, the timid and the ignorant may be the more easily induced to think evil of the old doctrines. Rome and its pope will vote thanks to the man who can prove that in the Oxford men of the present day, the Church of Rome has not found most formidable opponents. How much it gratifies the knowing ones of Rome, to be able to assert, on the authority of those who condemn, without reading what they condemn, that her most formidable opponents are not opponents at all, but right good friends.

It is not our business, let it be remembered, to justify the reformation of others, and we need not, for our own justification, to study the history of the reformation in Germany, or Switzerland, or the history of the reformation any where else, written by D'Aubigné. We ought, however, to know our own reasons for being apart from Rome, as well as from others, who can dissent from Popery, though they cannot give our reasons for their dissent. It is a matter then, at which the Churchman has reason to rejoice, that books are now published and about to be published, which will place within the reach of all (I speak now principally for those who have but little leisure for the study of such subjects) a knowledge of the truth, the whole truth, and nothing but the truth. One such little book, we have in the first of Paget's Village Tales. True it is, that to some, who read but scraps, and read a supposed tractarian, for no purpose but to misrepresent him,—to forget what it does not suit him to remember,—and publish it may be, with omissions and interlineations, (giving to the foul thing the name of *a true account*,) the writer will appear to be as much of a Romanist, as with equal truth, one of our deacons is alleged to be. But to those who read with no desire but to learn the truth, it will be made manifest that the Episcopalian has no occasion to rely on any falsehoods for the maintenance of the independence of his Church; and to the honest reader, it will be matter of surprise, that although calumnies (which he has been taught to believe are truths) are not at all relied on, yet that there are more real points of difference than he ever suspected; and that between the Romanist and the real Catholic there is a wide, awful gulf, impassable by the latter, and which imperiously demands that Rome be reformed, before reunion can be brought about. Unfortunately, however, the truth will be found of little service to the *dissenters*, and of course the force of it remains unknown to those whose associations and predilections, will not allow them to speak *but cautiously* any thing in praise of our Church, which is offensive to the *major* part of the assemblages, which are made up of all Protestant denominations—men who are half Presbyterians, if the other half Episcopalians. Still those are the books which the Church need *in the old States*, and very much more in those new States which are so urgent in their demands for missionaries, (which cannot be had,) in order to withstand the progress of Romanism; and in what way could a given sum of money be expended at this time so advantageously to the Church, as in the publication and circulation *all over the land* of little works of this description? So much for tracts, and the need which the Church has for them at this time, *to explain the doctrines of our Prayer-book, and the reasons why, although we are Catholics, we cannot be Papists.* Sat verbum.

These little books will tell us, and tell us too better than all the large volumes, written by the followers of Calvin and Luther, what are the *novelties* of Rome, which we are bound to reject, and will enable us to understand what can be said for our Church, and against the Church of Rome; and moreover what the Oxford men think of that Church, which, in utter defiance of the truth, claims to be "the mother and mistress of all the Churches."

CAUSIDICUS.

For the Churchman.

THE MISSION CHURCH OF THE HOLY EVANGELISTS.

"In the multitude of counsellors there is wisdom."

Rev. Mr. Editor,—Probably these words were never more strikingly verified than when the Board of Managers of the "New York Protestant Episcopal City Mission Society" determined to *continue* their first mission station at its old location in Vandewater street, notwithstanding the honest-hearted zeal of a few individuals, who had so *strenuously* urged the importance of abandoning the enterprise as to bring the Board on a former occasion to quite an opposite determination. It is well known, the opinion had at one time become prevalent, that there was no longer to be found within the precincts of the station the requisite material for a Mission Church. As the best method of counteracting this erroneous impression, I have been induced to give your readers a synopsis of the past history of the station. Its interesting character cannot, I think, for a moment be doubted. The lower Mission is not only the first fruits of an organization of the kind in our own city, but it stands among the first in these United States. And *there* it was that the New York City Mission Society held its *first* annual meeting. Our present Diocesan in his sermon at the consecration of the building speaks thus, respecting this earliest responsibility of the Society:

"It had the counsels of the prudent, the forethought of the cautious, and the decided approbation and warm encouragement of—I speak it not in a bad sense—the worldly wise. Thus tempered and sanctioned, the most ardent zeal in the cause which piety could raise, and the strongest disposition for godly enterprise which devotion could excite, might safely be indulged."

In the First Annual Report of the Board of Managers we are told, that *this* location was deemed on many accounts *peculiarly favorable* for the objects contemplated by the Society. Already it is stated that evidence sufficient is afforded to convince us that the most sanguine expectations will not be disappointed. From a *single* dwelling in the neighborhood, no less than *six families* regularly go up to the sanctuary and bend the knee in adoration. The number of young men who attend is large and constantly increasing.

The Board had not yet published their second Annual Report when the Asiatic Cholera made its appearance in our city, and—let it never be forgotten—in that trying hour, and at that early period of its history, this little nursling of the Society, with the spirit and energy of an experienced parish, converted the rooms under the Church into a temporary house of industry, and betook themselves immediately to the most effective means of providing for the exigency, and in less time than would seem necessary to render the assertion plausible, they gave employment to more than 300 persons, made up 1,172 garments, and distributed 350 among the necessitous poor—having expended for work over 200 dollars.

The Second Annual Report clearly demonstrates the wisdom of the measure in purchasing the Church; and on every occasion of public worship the audience numbers from 550 to 600, the most of whom would be deprived of the services of the sanctuary were the doors of our Mission Church to be closed. The present number of communicants is 115.

In the Third Annual Report it is stated, that the little vacant room still left is rapidly filling up from that too long neglected, and deeply interesting and most hopeful class, the *honest, industrious, sober* and *respectable* poor. The communion collections in one quarter amounted to more than $100.

"At a time like the present," says the Rev. Hugh Smith, D. D., then in charge of the station, "when the Church of England is the object of daily and unqualified vituperation, and when its ministers are represented as wholly indifferent to the spiritual wants of their people, especially those of the poorer classes, his experience, brief as it is, would lead him to an opposite judgment; for, he has found in the English emigrant a better ground-work of religious knowledge and pious feeling than in any other class from abroad with which he has come in contact. He has also observed in them a greater reverence for the Bible, for the Church and its ministry, and for the ancient landmarks of opinion and practice, *with decidedly less of the popular spirit of restlessness, discontent and insubordination.*" Present number of communicants about 150.

The Fourth Annual Report informs us, that this congregation has been steadily increasing. On some occasions the Church is filled to overflowing. It has become emphatically, the spiritual home of the stranger, the spiritual asylum of the destitute, the fatherless and the widow. The communicants have increased to 220.

In 1836 the hearts of the Managers turn to this their first mission station, with emotions of peculiar interest. In this edifice it was, that the poor of our city *first* obtained *free access* to the ordinances of the Church to which we belong. During the past year the Church at this station has flourished abundantly. The evident tokens of the divine favor are such as to recompense richly the pious zeal of its first friends and promoters.

The Sixth Annual Report brings the pleasing intelligence that 58 communicants were added in ten months, and that the congregations have *more than doubled*. The Missionary has had the most unequivocal proofs that the power of God has attended his labors in the conversion of sinners. But, notwithstanding all this, the number of communicants is but 92. As I am not of the opinion however that the "*material*" has in any way changed, it will of course be foreign to my purpose, in this place to enter into an elucidation of the causes which have led to this result. But it will not be unseasonable to remark, that a more signal proof of the *uniform fertility of the soil* at this station, could not be adduced, than is contained in the important facts just quoted from the Report, inasmuch as they indicate the speedy return of the usual number of communicants.

The Seventh Report of the Board informs us, that the Sunday-school at this station was larger than at any former period of the Mission. The congregation was small but gradually increasing. *Ninety-nine* persons have been added to the communion. Present number 178. The increase of the congregation is thus spoken of—"God has greatly blessed us in this respect."

In the Eighth Annual Report the Rev. Mr. Pound informs us, that the congregation is still increasing, and advancing in knowledge and grace. Number of communicants 212.

The Ninth Annual Report represents the healthfulness and gradual prosperity of the station. Allusion is here made for the *first* time to the badness of the *location*, and the Managers suggest not only the *expediency*, but also the *duty* of removing the station. Still the congregation is increasing, and, *all things considered*, the objects for which the church was established are being as fully carried out at this time, as at any former period. Communicants added, 44. Present number, 235.

The Tenth Report of the Board informs us, that the public services of the Church are as well attended as at any former period of the Missionary's incumbency. The past year has been one of *immense* labor, whilst *incessant* calls among the sick and the poor draw largely upon his time. The duties *of the station* have taxed the mental and physical energies of the Missionary to the utmost. The removal of the station is still kept in view; and, after due consultation and deliberation, the Board have decided to transfer it to some more desirable point; *notwithstanding, there have been, during the past year,* 48 *communicants added to the list, making the present number* 245.

Is it not *marvellous*, Mr. Editor, that the Board should have determined to transfer a station, in so *prosperous* a condition as to number more communicants than at any former period of its existence?

In the Eleventh Annual Report the late Missionary at this station informs us that nothing special had occurred during the last nine months of his incumbency. The congregation was as large when he left, as at any other period of his connection with it, the number of communicants being somewhat over 200. In no former year had his duties among the sick and dying been more arduous or pleasing, nor does he think they were ever more profitable.

In the last Annual Report, the Rev. Mr. Evans who succeeded the Rev. Mr. Pound, represents *every thing* in a drooping condition—*the first evidence of the kind on record!* But, mark the cause—"owing to the report that *the church was to be* SOLD." And then, mark the *change*. As soon as the Board determine *not* to sell, we are told by the Missionary, that the drooping plant of the Society has revived, and a *flourishing* congregation, based upon a vigorous effort, stands up in bold relief before a rejoicing community; and, judging from the interesting communication of "W. H." in your paper of the 18th ult., the next Annual Report will show that the congregation of the lower Mission have appreciated our good sense in not *selling out* their interest in that hopeful and important station.

In my opinion, sir, the Mission Church of the Holy Evangelists would have become, long ere this, one of the most important parishes in this metropolis, but for the untoward circumstances which may be found in the fact, that within a period of twelve years it has been the scene of the labors, successively, of no less than *eight* Missionaries of the Society; thus giving, by average, to each, barely time sufficient to become acquainted with his flock! Now, so far as the Board of Managers is concerned, there is believed to exist no other cause than the above for the painful misgivings of many in regard to this interesting location. In proof of this, I appeal to the manifest tokens of the Divine favor, which have so strikingly characterized the successive reports of the several Missionaries.

Should it be thought by some that I have

drawn so largely upon your columns as to give undue prominence to this particular station, I would remind them of the courtesy and kindness which have invariably marked the course of "THE CHURCHMAN" in all matters touching the character of our several missionary organizations, and of the well known interest, Mr. Editor, which you take in the prosperity of the Church at the several stations of the New York Protestant Episcopal City Mission Society. If this be not sufficient, I would respectfully suggest for their graver consideration the pithy language of the poet:

"This above all—*to thine own self be true;*
And it must follow as the night the day,
Thou cans't not then be false to any man."

I am, sir, yours, &c.
A FRIEND TO MISSIONS.

To the Editor of the Churchman.

Rev. and dear Sir,—I notice in your paper of November 4, a letter transferred from the Gospel Messenger, signed "Layman," and dated Ohio, October 12. It has reference to the vote of the late Ohio Convention on the Report of the Committee appointed on that part of the Bishop's Address which relates to the ordination of the Rev. Mr. Carey. "To disabuse your mind," says Layman to the editor of the above paper, "as to the *strong approbation* of that body, I have now taken the liberty to address you." Does Layman mean to convey the idea that that part of the Bishop's address referred to, did *not* receive the strong approbation of the Convention? If so, how comes it that only *two* (he says there *were* two) voices were raised in opposition to the vote being recorded as unanimous? That there was a single dissenting vote on the Report of the Committee, Layman is not willing to affirm. But he says, "when a resolution was offered that the Report should be recorded as accepted unanimously, there were at least two voices loud in the negative." Does even this look as though the "*approbation*" was not "*strong*"—two against probably a hundred! I also have conversed with several in relation to that vote, and I cannot find one whose ears were acute enough to catch the sound of those two voices. I certainly heard them not myself, though there was not the least disorder or confusion. But as there are degrees of loudness, it must be that Layman means loud only as the sound was above a whisper; otherwise he has drawn entirely upon his imagination for the assertion that the two voices were loud in the negative. This however is of but little consequence compared with the insinuation that Layman makes in saying that "the Bishop interposed, when the resolution, [to record the vote as unanimous,] was withdrawn. Why did he not tell the whole story and let us know *how* the Bishop interposed?—for no one else I apprehend was keen-sighted enough to see it. The truth of the matter is simply this: when the Report of the Committee and its appended resolutions had been severally voted on, there being no voice in the negative, some member moved that the vote be recorded as unanimous. While this motion was being put, another member arose to say that a formal vote to this effect was unnecessary, as the Secretary could record the fact without one. But he was too late to make the suggestion without interrupting the motion. Something being immediately said, to the effect that the question had not been understood by all, the above suggestion was made, (but not by the Bishop,) and the motion was withdrawn; nor was it renewed, as it might have been, if any had been anxious to raise their voice in the negative. The Bishop did *not* interpose, in the least, to stifle the question, as Layman insinuates. The Bishop is the last man that should be charged with influencing the free action of the Convention. In the case in question, he even departed from his constitutional right; and positively declined the appointment of the Committee that the way might be entirely open for the full and free expression of the sentiments of the Convention.

In reference to the clamor that has been raised about "interference in the affairs of another Diocese"—"a Bishop in another man's Diocese," *et id omne genus*, I have nothing to say. The address referred to, and the report thereon, speak for themselves. All we ask is, that the facts in the case be correctly represented; and I trust that you and the editor of the Gospel Messenger will deem it no more than an act of justice to let this correction appear in your respective papers. E. B.

Ohio, Nov. 11, 1843.

For the Churchman.

REVIVALISM AND THE CHURCH.

Rev. and dear Brother,—A friend of mine in New York has sent me a copy of the "Letter to a Reviewer," in reply to several articles in the New Englander, by "a Presbyter of Connecticut," in which he has sketched with a master's hand, the contrast between "Revivalism," (an apt denomination,) and the Catholic system of the true Gospel. Your opinion of this production is well expressed in the last number of the "Churchman;" and I doubt not it will be concurred in by a large proportion of your readers. I wish you had told us who this "Presbyter of Connecticut,' is. For one, I should like to know. I cannot conjecture from the work itself; for there is internal evidence that he is both old and young. There is the wisdom of age, but the fire of youth. To God our Saviour be ascribed the praise, that he is diffusing upon the minds of his servants, "the light of the knowledge of the glory of God," as it shines upon the "one holy Catholic and Apostolic Church," and preparing their minds and hearts to come forward, as necessity requires, to vindicate the truth.

The extract which you gave on Saturday last was excellent, and it was well in you to invite Churchmen generally to read the whole argument. Yet I cannot resist the earnest wish that I feel, and which I now prefer to you, to give at your earliest convenience that part of the letter in which the author repels the charge that Catholic Churchmen "put a priest, and the Church, and the sacraments between the sinner and his Saviour." Beginning thus: "No sir, *we* do not! was it ever heard," &c. There is a manliness, and vigor, and condensation of argument, and point, in this passage, down to the bottom of the 25th page, which cannot help but do good, and therefore it is, that I would like to see it upon the pages of the Churchman, that it may be as widely circulated as possible.

In connection with this explanation of the true position of the Catholic Church, it may not be amiss to request attention, particularly from those who call themselves "Bishop Hobart Churchmen," to the following faithful exhibition of sound Church doctrine, by that lamented Prelate in his "Companion for the Altar." It may be found in the "Meditation" for "Saturday Evening." This, it seems to me, is now the only true ground for Churchmen to take, as pointed out by the Providence of God. A ground occupied by comparatively few, even of those who call themselves High Churchmen. It is high time that every Churchman should feel and know that the Church, according to her divine founder's appointment, is *the Witness* for truth. The following is from Bishop Hobart:

"The Judge of the whole earth will do right. The grace of God quickens and animates all the degenerate children of Adam. The mercy of the Saviour is co-extensive with the ruin into which sin has plunged mankind, and in every nation he that feareth God, and worketh righteousness is accepted of him."

"*But where the Gospel is proclaimed, communion with the Church, by the participation of its ordinances, at the hands of the duly authorized Priesthood, is the indispensable condition of salvation.* Separation from the prescribed Government, and regular Priesthood of the Church, when it proceeds from involuntary and unavoidable ignorance or error, we have reason to trust, will not intercept from the humble, the penitent, and obedient, the blessings of God's favor. But when we humbly submit to that Priesthood which Christ and his Apostles constituted; when in the lively exercise of penitence and faith, we partake of the ordinances administered by them, we maintain our communion with that Church, which the Redeemer purifies by his blood, which he quickens by his spirit, and whose faithful members, he will finally crown, with the most exalted glories of his heavenly kingdom. The important truth which the Universal Church has uniformly maintained, that to experience the full and exalted efficacy of the sacraments, we must receive them from a valid authority; is not inconsistent with that charity which extends mercy to all, who labor under involuntary error. But great is the guilt, and imminent the danger of those who possessing the means of arriving at the knowledge of the truth, *negligently* or *wilfully* continue in a state of separation, from the authorized ministry of the Church, and participate of ordinances administered by an irregular and invalid authority. Wilfully rending the peace and unity of the Church, by separating from the ministrations of its authorized Priesthood: obstinately contemning the means which God in his sovereign pleasure, hath prescribed for their salvation, they are guilty of rebellion against their Almighty Lawgiver and Judge: they expose themselves to the awful displeasure of that Almighty Jehovah, who will not permit his institutions to be condemned, or his authority violated with impunity."

This is plain but faithful language. If it be spoken in love it cannot be condemned; provided the "Church of God," is of God: the "Kingdom of Heaven," is of Heaven: the ordinances of the Gospel, are of divine enactment, and consequently unchangeable. When the fountains of the great deep are breaking up, it is to be expected that men will inquire whether there is any Ark of Safety provided. But "how shall they hear without a preacher?" When the elements of society begin to melt with fervent heat, it is natural to expect that good men and wise, from every quarter, will be glad to hear of the "Rock" of ages, and of that Church which he hath built thereon. Let us then cheer on the "Presbyter of Connecticut;" rejoice that "Bishop Hobart Churchmen" are ready to put on his armor; that old distinctions are becoming obsolete, and that there is so general a concurrence in the creed of "one Holy Catholic and Apostolic Church." G. B.

The annexed article has been translated for the Churchman. We like it much, and shall be glad to have others made by the same hand under the same guidance.

For the Churchman.

FROM THOLUCK'S "HOURS OF DEVOTION."

THE DAY OF CONFIRMATION.

"Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."—*Col.* 2: 7.

To-day, then, am I, as of anew, arisen from baptism. You, beloved parents, pledged yourselves in my name, to the Lord, for my faith and my love. As much as lay within your power, ye have not failed to fulfil your word. Now I have given my own word and hand thereto; now must I redeem it. Until now, beloved parents, my belief was concealed in yours, and from yours derived; now must it step forth and show itself standing alone. First of all, must I to-day offer to you my inmost thanks, in that you, when I could not choose for myself, chose for me, and dedicated me to my Saviour. That became the star of my early childhood, the clear star to which my eye oft looked up, and over which my heart was so often joyful. Oh how shall I thank you, beloved parents, in that you have twice given to me life?

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen."—1 *Tim.* 6: 12-16.

What a heart-stirring call! and even thus would the Holy Apostle have spoken to me, had he stood to-day before the altar. I have to-day borne witness to my belief, before the congregation of Christians, before many witnesses; yes, not only before earthly witnesses but before witnesses of the unseen world; before the perfect warriors of Christ; and before my Saviour himself. O my soul! forget thou never, that this is the day in which I have done homage to Christ as my King; in which I have truly sworn that I will acknowledge him as my Lord, and live and die his subject. I have many strong enemies; I see I must arm myself to the fight, the Holy Scriptures summon the young by name to battle. "I have written to you young men," saith St John, "because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." I see the two principal enemies approaching; the lust of the flesh and the darkness of the natural heart. Oh spirit of the Lord impress thou deeply within me, that my soul is no longer mine, nor my body either; that my body also belongs to my Lord, and that I must guard it from all stain, as a jewel which he hath given to me; but yet more I fear for myself from the darkness of the natural heart. How all lies prepared to enflame within me the gunpowder train of ambition: I feel how my own heart longs after the honor and praise of men. And yet praise of men is as a brimstone scent which causes the most beautiful rose of virtue to fade. I have as yet learnt little to know the magnet wtth which the world attracts and with which it fetters. But I must now henceforth step forth into the world, and with all that the lust and darkness of the flesh can do, will it entice me. Oh how I long to preserve a pure and simple heart, which may ever feel itself, through the midst of temptations, drawn towards the eternal magnet of the soul.

The temptation is great, and I am fainting; the spirit indeed is willing, but the flesh is weak; alone I am weak, but my Lord is strong. The vine alone, is indeed a feeble plant, but when it allows itself to lean upon a strong support, it too becomes strong, and bears many noble grapes; dare I so to rest myself upon the cross of my Lord, so shall I also become strong, and enabled to bring forth much fruit.

I have vowed to-day to acknowledge my Lord before the whole world. Shall I not rather choose to stand disgraced before the whole earth, than to lie to my God? "My son, if sinners entice thee consent thou not," saith the Heavenly Wisdom to me also. I must gain the courage to acknowledge with the Psalmist, in spite of scorn, ignominy and disgrace, "Thy testimonies have I taken as an heritage forever." This is the true courage of the young, and a much higher courage than that which is ready to lay down life for the sake of what men call honor. Guide, beloved Lord, guide thou mine eyes away from all crowns, that the world offers, to the crowns of honor that thou givest; those fade away, but these remain from eternity to eternity.

To-day is my true birth-day! Upon my corporeal birth-day, I fall upon my knees and worship Him who hath called me into the daylight of this world; to-day is the birth-day of my soul, in which I sink upon my knees and worship Him who hath opened to me the door of His beautiful, heavenly kingdom. This birth-day will I now also celebrate. I will celebrate it as often as I approach the altar; the way to which is now open to me, to receive the body and blood of my Saviour, and to proclaim his death; I will proclaim before the congregation of the Lord, that he alone is the bread of my life. I will thank him in that he hath placed me, though only as a small stone, in that great and splendid building of his Church, of which Jesus Christ is the corner stone. It is a great honor for me; and though I may be placed in a meaner condition among men, it is enough for my soul that I dare to hope with confidence that "I may dwell evermore in the house of the Lord." In the Holy Supper I will ever renew the remembrance of my sins, that they may not pass from under mine eyes; I will there recall to remembrance what suffering my sins have caused my Saviour; in the Holy Supper I will ever anew console myself in that the blood of the new Testament was shed for my sins, and the pledge that He there offers to me, shall be my earnest-money, upon the road to eternity. Thus will I acknowledge thee, my Lord, until that thou comest. Yea, come Lord Jesus, and help me thereto, that when thou comest, I may be found blameless in the day of thy coming. Make me to be faithful, that as I am now become a member of thy Church upon earth, so may I become a member of thy Church in thy Heavenly Kingdom. There shall we indeed, celebrate the Supper of our Lord. "Oh blessed are they, and they alone, who are called unto the marriage Supper of the Lamb." Lord Jesus, help me thereunto. M.

For the Churchman.

SIGNS OF THE TIMES.

Mr. Editor,—One of our city papers—that which has been called the Organ of the Low Church party—has given us a letter of the Honorable William Jay, in which he declines helping to build a church in his neighborhood for fear that Puseyism may be preached therein. This letter is inclosed in another in which he enters somewhat at large into his views of facts and circumstances which, originating in this diocese, have recently agitated not a little our whole Church. Those views are of course in opposition to his Bishop, and to the Convention of the Diocese. Where opinion and judgment—both so liable to be influenced by feelings and by states and habits of mind—are concerned, it is not unimportant to look a little into even *prima facie* claims to confidence and respect. Now this Honorable gentleman seems to have, and for a long series of years to have had, a most unfortunate propensity for being in the opposition. He was opposed to Bishop Moore—he was opposed to Bishop Hobart—he is opposed to Bishop Onderdonk. He was opposed to the Christian Journal—he is opposed to the Churchman. He is opposed to our Bible and Prayer Book Society—he is opposed to our Tract Society. He has tried to bring into our General Theological Seminary and our Board of Missions the vexations, disputings, and animosities of the abolition-warfare. In all these things, and others of like nature which might be added, he undoubtedly has acted and is acting honestly; for our religion teaches us to hope and think that there is often good intent, even where there is a sad perversion of judgment, and—alas for the infection which doth remain even in the regenerate!—where there is no little feeling alien from the Gospel, though indulged in unconsciousness of its true character and influence.

I have heard of other instances in which a fear of Puseyism was the alleged reason for withholding pecuniary aid from poor parishes.

On the same day on which the above-mentioned letters were spread before the public, a leading anti-Puseyite* paper, the New York Observer, which speaks the sentiments, and has the confidence, of a large number of the anti-Puseyite party, had a leading article which lays, in grave form, and with tremendous illustration, the charge of Puseyism against our Board of Missions, especially its Foreign Committee, and still more especially—for their influence over the proceedings—against the late Senior Bishop, and the present Bishops of Connecticut, Pennsylvania, New York, and New Jersey, the Missionary Bishop, and the Bishop of Maryland. The said Board, Committee, and Bishops, are accused before "the Christian public," of co-operation with Romish hostility to evangelical missions; and it is not obscurely insinuated that they have been *participes criminis* in the late horrid massacre of the Nestorians.

This is not the first time that that deed of blood has been laid to the charge of Puseyism. Nor is it the first time that Puseyitish acts and tendencies have been attributed to our foreign mission operations. A pet correspondent of the Episcopal Recorder, high in the estimation of the editors, and well known as a strong anti-Puseyite, some time since strove hard to fix the charge upon an important and interesting department of those operations.

The effect of all this will doubtless be, a holy horror of contributing to our Foreign Missions because of their subservience to Puseyism.

An angry anti Puseyite has elsewhere made war on our *Domestic Missions*, lest they too may foster Puseyism.

So that our Church missionary operations are in a fair way of being at least hampered and crippled by opposition from the anti-Puseyite party.

Abolitionism and anti-Puseyism have for some time worked together in array against our General Theological Seminary. And even the quiet operations of our Sunday School Union, in its pious efforts to aid the Church in feeding the lambs of Christ, have provoked no little choler in the breasts of anti-Puseyites, who would have the Church deprived even of this green spot of peace and charity.

Nay more. The iniquitous design is not without avowal, to endeavor to stir up such strife in the Church, that every minister of her altars who will not subscribe himself an anti-Puseyite, is to be "*starved out*" by the intolerance and persecution of his people.

Thus Ishmaelitish is this spirit of anti-Puseyism. Its hand is against every thing in the Church which it cannot control. It is AGAINST THE CHURCH, if the Church will not bend to the party.

I speak now of the *working principles and views* of this party. Here, as in multitudes of similar cases, there are many, probably a majority, perhaps a large majority, of those who suffer themselves to be lured or frightened into subserviency to these workings against the cause of God, who have not yet lost their love for the Church, and their just appreciation of her claims. If they are indeed to withhold their money from their pastors, from poor parishes, from the Church's missions, or from the Church's education cause, it is neither from covetousness, nor from hostility to the Church itself, nor from insensibility to their duty as members of the Church. To them I would suggest that there is one sphere in which they can aid the Church, whence nothing but good can come. I allude to her Bible and Common Prayer Book Societies. Let all that they refuse for fear of Puseyism be given, to these Institutions. Thus let the Bible and Prayer Book be distributed as widely as possible, and their influence in the Church and the community be allowed its due weight in the settlement of all questions among us. I FEAR NOT THE RESULT.

J. D. D.

* I use the term merely for convenience, entirely agreeing with you that the word Puseyite is inapplicable to any class of Christians or Churchmen. It is however the man of straw towards which it suits a certain grade of logic and of honesty to indulge its pugnacious propensities.

For the Churchman.

Mr. Editor,—In some of the late numbers of your paper you appear to have congratulated yourself and your readers on the return of better days in Connecticut. I know not what opinion you have hitherto entertained of our Churchmanship, but without "confessing to a sympathy with Revivalists in surplices and Puritans in lawn," or mingling in the polemics of the day, any farther than is necessary to self-defence, I *had* supposed that our claim to *quietness* and *peace*, order and regularity—soundness in the faith, and steady adherence to Church principles—was as good as that of our neighbors.

"Revivalism and the Church," is a pamphlet I have not yet seen, but freely consenting to all your commendation of it, I should be glad to know what particular meaning you attach to the following sentence: "A more direct and manly vindication of the Church against the assaults of sectarian hostility, we could not have expected from Connecticut in her best days." If this were the first time you had employed similar language, it might be regarded as unimportant; but when, in reviewing some time since the charge of Bishop Brownell, you spoke of it as "worthy of the best days of Connecticut," it is natural to infer that the expression is neither pointless nor unintentional. Now if you have any data to convince the Church that "modern degeneracy has reached us," pray let them be published. If you have any secret history, whose lessons will solemnly remind us of our palmy days, let it be forthcoming. It is not pleasant to find one's self retrograding in the path of duty, but if we must own the humiliating fact, the sooner we are made to do it, the better.

I bear in grateful remembrance those holy men who stood forth for Christ and his Church, when Puritanism swayed an iron sceptre in Connecticut. I was educated to revere the memory of the Cutlers and Johnsons, the Beaches and Bowdens, the Seaburys and Jarvises. They were choice spirits all.

"Quique sui memores alios fecere merendo."—*Virg.*

But has the mantle of their goodness and greatness been caught up by none of their successors till now? Is the light of better days just breaking through the mist of half a century of obscure toil and indifferent Churchmanship? Come among us, Mr. Editor, and learn from actual observation, the character of our clergy. See if they flinch where duty calls, or lower the banner of the Church, set up in the name of God. "We believe that through the grace of our Lord Jesus Christ we shall be saved," even as our fathers. We teach the same Gospel as they, we acknowledge the same sacraments, and we *have* tried, and still *try* "by well doing" in all our ministrations "to put to silence the ignorance of foolish men. CLERICUS.

For the Churchman.

Mr. Editor,—In looking over the parochial reports of the last year, for this diocese, I see a Rector on Long Island writes as follows: "During the past year the Vestry have put up an *organ* in the Church, at a cost of about $600. Through *this means* and the blessing of God upon the *preaching of the Gospel*, the congregation has increased."

It might be asked, which had done most, the *organ* or the *preaching?* Which made the most converts? If "another gospel" should happen to have been preached, and not the gospel as the "Holy Catholic Church hath taught" out of the sacred Scriptures, then perhaps the *organ* has done as much good as the *preaching.*

It is much to be feared that many of those persons who have joined the congregation, to hear what "is called" preaching the gospel, when that preaching disconnects the gospel from the Church of Christ, are much of the same character as those who do so to hear the organ. Q.

MR. NEWMAN.—*(From a Correspondent.)*—It was not to be expected that such a measure as Mr. Newman's resignation of his living should have failed to occasion some excitement and uneasiness. Of course, the thought which was most naturally and readily connected with that step (especially by those whose wish may have been father to it) was, that new views and scruples consequent upon them, had rendered Mr. Newman's position as an English parish priest untenable by him. To the numbers, who, instead of clutching at such a belief with malignant eagerness, would admit it only with deep regret, we have great satisfaction in announcing what we have learnt on the best authority, that it was Mr. Newman's wish, on resigning St. Mary's, to have retained Littlemore, a division of the parish, to which Oriel College, in whose gift the benefice is, would not consent. Clearly then no change has passed on this devout, powerful, and learned ornament of our Church, which endangers her hold upon him, or her right to boast of his great gifts and their valuable results.—*English Churchmen.*

Some observations in a recent number of the *Irish Ecclesiastical Journal* have led to a correspondence between Dr. Pusey and the Bishop of Oxford. The following is his lordship's letter:—

Cuddesden Oct. 11, 1843.

MY DEAR SIR,—I was not aware, till I received your letter this morning, of the serious and unfounded charge brought against Mr. Newman, of his having broken his faith with me by suffering a republication of the Tract No. 90.

I lose no time in stating, that when I requested the "Tracts for the Times" might cease,—however I might have regretted the original publication of Tract No. 90, it formed no part of my injunction or request (from well-considered reasons at the time) that there should be no republication of that Tract.

People may feel themselves at liberty to express their opinions as to the policy or propriety of having published more editions of that Tract; but the accusation of Nr. Newman's having done so, contrary to promise, is unfounded and unjust.

No one, however, who has the slightest knowledge of Mr. Newman, will give a moment's credit to such a charge of unfaithfulness in him,—and I feel sure that it is unnecessary for me to state to Mr. N., or yourself, that nothing which I have ever said or written can have given the remotest grounds for the accusation.

I know not, of course, from what quarter so serious a charge may come, and should, myself, deem it underserving of notice; at the same time, if you think differently, you are at liberty to make any use of this letter.

Believe me, my dear Sir,
Faithfully yours,
R. OXFORD.

To the Rev. Dr. Pusey.

THE CHURCHMAN.

SATURDAY, NOVEMBER 25, 1843.

The following persons are authorized Travelling Agents for the Churchman, viz.:—

Mr. Henry M. Lewis, for Alabama, Tennessee, and Missouri.

Mr. Israel E. James, for the South and Southwestern States, and Florida; assisted by James K. Whipple, William H. Weld, O. H. P. Stem, and Henry Platt.

Mr. C. W. James, for the Western States, Iowa, and Wisconsin; assisted by Moses Meeker, James R. Smith, J. B. Humphreys, J. T. Dent, G. H. Comstock, and E. Y. Jennings.

TO THE CLERGY AND LAITY OF THE DIOCESE OF NEW YORK.

Brethren,—At a meeting of the Missionary Committee of this Diocese, held this evening, the following preamble and resolutions were adopted:

"It appearing from the Report of the Treasurer that the present indebtedness of the Committee amounts to $832, and that the greater part of the salaries due to missionaries on the first of October last remains unpaid; therefore,

"*Resolved,* That until the treasury is in a condition to pay to missionaries all that is their due, no new stations shall be adopted, and no vacancies in existing stations supplied.

"*Resolved,* That the Bishop be requested to communicate the above resolution to the Diocese in such way as he may judge best."

The necessity, brethren, for this action has been to me a source of great pain and deep anxiety. These frequent occasions of reminding Christians of their remissness in the bounden duty of promoting the cause of Christ, are mournful evidences of the want among us of the true Christian spirit. To say nothing of the abundant ability of many of our parishes to do much more than they have done, the Journal of the late Convention evinces the mortifying fact that in forty-two congregations of the Diocese *nothing* was contributed last year to this most important and interesting charity. On them, of course, rests a large share of responsibility for the serious privations which many of the best and most faithful of our clergy are at this moment suffering, for the painful anticipations with which they contemplate the coming upon their households of the rigors of the approaching season, and for the stop which we are compelled to put upon missionary operations, when there is a peculiarly urgent and interesting call for them. On them too, rests the responsibility of *neglecting a positive law of their Church.* Annual contributions to our Diocesan Missionary Fund are required by canon of every congregation.

I ask, dear brethren, in the name of our Lord and His Holy Church, that in every congregation of the Diocese in which no contribution was made last year, there be one made forthwith. I ask that those who did contribute will seriously consider whether they ought not to have given more liberally, and will not now make up the deficiency. I ask if there are not in the Diocese generous individuals to whom God has given ability, to send in a special contribution.

May the Holy Ghost stir up your wills to a just and faithful consideration of your duty in this important matter, and this pressing emergency!

Commending you to the blessing of God's providence and grace, I am, dear brethren,

Your affectionate pastor,
BENJAMIN T. ONDERDONK,
Bishop of New York.

New York, November 21, 1843.

PRINCIPLES NOT MEN.

We take the opportunity, afforded by the annexed communication of an earnest correspondent, to entreat him and others to turn their attention more from *persons,* and fix it more on *principles:*

Sir,—I entreat to be permitted to express most humbly my never ceasing wonder and disturbance that so many learned, able, and sincere members of our communion, have even *now* boundless confidence in *all** those called Tractarians, that even now they can see in the violent suspicions entertained against the Puseyites, (by what other name can they be called, unless Newmanites,) in the grief, in the fears felt for them, nothing but inexcusable ignorance, emulations, wrath, strife, heresies, envyings, and such like; and suffer me to ask if for example Dr. Pusey's conduct with regard to the "Devotions on the Passions," Mr. Newman's sermon for the Feast of the Annunciation of the Blessed Virgin, "on the reverence due to her," may not reasonably excite the strongest indignation and disgust in *all* those protesting against the most dreadful sins of the Church of Rome. Unlearned, insignificant, poor creature as I am, I venture to express the hope that soon the Bishop of Oxford, Dr. Jelf, Archdeacon Manning, Mr. Percival, Mr. Sewell, Dr. Hook, Mr. Paget, Mr. Gresley, &c., &c., &c., (all glory be to God that the clergy of England are what they are,) will no longer suffer themselves to be confounded by any with the Puseyites, and that then the Oxford movement being guided by them, with the blessing of the Father Almighty, its good (only) will prove as great as enduring, and the light of the Church of England be shed abroad on all lands and fill the earth with the knowledge of the Lord as the waters cover the sea.

ONE OF THE LAITY OF VIRGINIA.

We beg to assure the writer that we are quite ignorant of "Dr. Pusey's conduct with regard to the 'Devotions on the Passion:'" that we have never read Mr. Newman's sermon on the Annunciation of the Blessed Virgin: and that though we have confidence in the leading *principles* which are advocated in the Tracts for the Times, we are as unwilling as he or any other man to be regarded as having "boundless confidence in *all* the Tractarians."

We have never sought to conceal or disguise the principles which we hold and desire to promote, but on the contrary have taken pains to avow and defend them. A ministry of the Apostolic Succession empowered to act as CHRIST's ambassadors and representatives on earth; the divinely appointed limitation of the blessings of salvation and the gifts of the HOLY SPIRIT, to communion with this ministry in the sacraments, word, and ordinances of the Church; regeneration in baptism; salvation suspended on faith and works; the supreme authority of scripture as explained and interpreted by the Church—these are the principles which are plainly written in our Prayer Book, and on these we stand; and these we are resolved, by GOD's grace, to maintain both in life and death.

* I say *all*, for who can doubt the good faith of, for instance, Mr. Perceval, and that blessed saint, the late Rev. Hugh James Rose.

It is vain to deny that these principles are commonly accounted Church Principles, and that their advocates are (to say the least) very numerous. It matters little by what name they are called. They used to be (and still are) popularly called High Churchmen; of late they have been called "Tractarians," and "Puseyites," but they have steadily repudiated the names.

On the other hand, there are those who deny these principles; who give to bishops of the apostolic succession a preference, but do not assert for them an exclusive divine right to preach the gospel and administer the sacraments; who deny that the gifts of the Spirit are ordinarily and by divine appointment limited to the Church and the sacraments, and deny that salvation is suspended on works; and who substitute in the place of these principles "another gospel," the formulæ of which are Regeneration apart from baptism, Justification by faith only, and the Bible interpreted by private reason as the only Rule of Faith.

Now this, we suppose, will be owned to be a fair statement of the distinguishing principles of the two parties which now exist in our Church; and they are principles which, however nearly they may seem to approximate, are yet essentially different, and lead to issues as opposite as the poles. Which of the two are contained in onr Prayer-book may be left to the judgment of every man of common sense. But what we here wish to remark is, that in this country there is no third party. In England the case is different. There the friends of Church principles are divided and subdivided on many questions which here excite but little interest, and have not occasioned and are not likely to occasion ths formation of parties. One such grand source of division is the independence of the Church on the State; a question which is for us practically settled. Other questions might be instanced in certain views and theories which have been occasionally advocated of late in England, as e. g., in the British Critic, but which have in this country found no supporters, but have been regarded with feelings of deep regret. If our correspondent means to denote the advocates of those views by the terms "Tractarians" and "Puseyites," he surely needs not be told that we entirely agree with him in his opposition to them. He must be aware, however, that such is not the sense in which these terms are commonly used.

But we wish, as we said, to suggest to our correspondent, and others like him, to look more at the *principles* on which our Church parties rest, and less at the *persons* who compose them. We have "boundless confidence" in the former, but not in the latter. We confide in reason, but not in all mankind; we confide in Christianity, but not in all Christians; we confide in Church *principles,* but not in all Church*men.* What our principles are may be seen from the Prayer-book, its Creeds, its Liturgy, its offices of Baptism, Communion, Ordination, &c.; and we confide in Churchmen just so far as they adhere to their standard.

The N. Y. Observer of last Saturday contains a long communication, designed, if we understand it, to produce the impression that the mission of our Church in Mesopotamia is responsible for the recent slaughter of the Nestorians. The argument, if we understand it rightly, is as follows: Our bishops gave Mr. Southgate a letter, commending him to the Patriarch of the Syrian Church, in which they intimate that the American Church "has no ecclesiastical connexion with the followers of Luther and Calvin." Mr. Badger, an English missionary, who is known to sympathize with the Greek Church and our own in their opposition to Luther and Calvin, had been among the slaughtered Nestorians. Now "if this letter [i. e., the letter of our bishops, commending Mr. Southgate to the Syrian Patriarch] should fall into the hands of the Pasha of Mosul, he would of necessity understand it to come from the officers of the United States government, authorized to negotiate with the foreign powers, to the Syrian Patriarch, proposing a co-operation with the Syrians and other Christian sects, in a war against the Turkish empire;" and "if Mr. Badger's connexion with Mr. Southgate is known to the Turkish authorities, as it doubtless is, the discovery of such a letter would be enough to throw suspicion on his movements among the Nestorians, and to bring on the late deplorable results, which have struck Christendom with horror." Such is the Observer's argument.

We hope that some one acquainted with the operation of our missionaries will give us a true and full statement of this whole affair. From the argument of the correspondent of the Observer, we gather but little that is certain, though that little is highly creditable to our mission. It is certain that the missionaries of the American Board have been busy among the Nestorians, and that the Greek Patriarch of Constantinople has denounced the said missionaries, (we doubt not justly) for the pestilential and seditious doctrines which they have spread among the Christians of the East; and it appears equally certain from the statements in the Observer, that while Mr. Badger and Mr. Southgate have been acting in unison with the Church of Christ in the East, and in concert with its proper authorities, the missionaries of the American Board and the Turks, have made common cause against it.

The article in the Observer has given us a higher opinion of our mission and of Mr. Southgate, than we ever had before; since it shows that they cordially wish to co-operate with the authorities of the Oriental Churches, and consequently unite with them in the attitude of hostility to the "Luthero-Calvinists," and their disorganizing and anti-christian errors.

A Presbyterian minister of this city, by the name of Sparry, has lately published a pamphlet containing extracts from Dens' Theology on the Nature of Confession and the obligation of the Seal. Mr. Sparry lately made a visit to Pottsville, Penn., and after lecturing on the subject of popery, offered his pamphlet for sale, and vended about a hundred copies. A complaint of this being made to Mr. Heisler, a Justice of the Peace, he issued a warrant for the arrest of Mr. Sparry, on the charge of having published and sold "a certain scandalous, obscene, and filthy publication." Mr. Sparry was arrested and only released from further prosecution on his consenting to pay the costs of the suit, and not to circulate any more of his pamphlets in Pottsville.

We have never seen either Dens' work or the pamphlet which purports to be taken from it. From all accounts, both are, as to the matter of them, as vile as vile can be; but surely, admitting the extract to be, as it probably is, truly made, there can be no comparison between Dens and Sparry, nor between Romanists and Protestants in their relations to such a publication. Dens was a professor of casuistry, and as such, might have entered, with a pure mind, into the details of crime and pollution; in the same way that gentlemen of the medical and legal professions may, with entire purity, become familiar with many matters which are a source of contamination to others. If he has penetrated too deeply and too frequently into the dark corners of human depravity, he might still plead that he held his torch over the ways of sin and iniquity, in order that men might have a light for their paths, and not that they might burn their fingers. But we really cannot imagine any thing more like the gratuitous and unadulterated service of Satan than to extract the loathsome details of a professional work, and thrust them in a separate form before the community for purposes never contemplated by the author. As an argument against Romanism, such a publication is worthless, since the use of the confessional must be argued on other grounds than its abuse; to say nothing of the *non sequitur* which would infer the character of the physician from the foulness of the disease. Mr. Sparry, therefore, has not even this miserable excuse for his publication; and the law of the land might consistently justify the publisher of Dr. Dens' Latin,

and yet send the publisher of Mr. Sparry's English to prison. We are glad to know that such a publication has been suppressed in Pottsville; and should be more pleased if the law in this city were equally efficient.

We trust that what we have said will not be perverted into an apology for the work of Dens, which, if the account of it be true, is one that ought never to have seen the light, and which the law of the land might do well to prohibit. We merely say that if the publication of the one is bad, that of the other is incomparably worse.

We have received a new edition of "The History of a Pocket Prayer Book, written by itself." The author has contrived by a mixture of dialogue, historical reminiscences, and a very simple plot, to make a volume, which has given many persons a good deal of pleasure. When he appeals to Calvin and Adam Clarke, and again to Thomas Scott, and Legh Richmond, and John Newton, in proof of the spirituality of our Church, and the excellence of the Prayer-book, we take it for granted that this is merely an *ad hominem* argument, addressed to dissenters. Surely there can be no real force in it. Such of these men as belonged to the English Establishment, were merely *in* it; they were certainly not *of* it.

The second American edition of Archbishop Secker's "Lectures on the Catechism," printed at Columbus, is for sale in New York, by James A. Sparks, Alex. V. Blake, Stanford & Swords, and at the Depository of the Gen. Prot. Epis. S. S. Union.

Its language is not always such as we should select, as, for instance, on the sacrament of the Eucharist; but it may assist those who are studying the Catechism for the purpose of instructing others.

We are much pleased to notice a little book, which we hope will circulate extensively among this last class of persons; "Dr. Beaven's "Help to Catechising, for the use of clergymen, schools, and private families." Those of us who are out of conceit with the steam engine system of conversion, and who have made up their minds, that however Lutherans and Latitudinarians may be manufactured, Churchmen at least, require training, and regular, systematic teaching, beginning with their earliest years, and continuing till confirmation, must have felt before this, that a full, simple, and intelligible expansion of our Catechism, is a great desideratum, notwithstanding Bishop Hobart's pious labors. The attempt to supply this deficiency, in the work now before us, has been upon the whole quite successful. It is very carefully compiled, with numerous scripture references. The author, well known for his learned labors on S. Irenæus, and his Answer to Mr. Isaac Taylor's Attack on the Oxford Tracts, is now Professor of Theology at King's College, Toronto. He has the reputation of being a sound Churchman, and a deep read theologian.

The chief points of excellence in his "Help," are strict adherence to the structure and arrangement of the Church Catechism, instead of making the latter a mere text for his own arrangement, minute division, occasional rehearsals and repetitions, so as to keep the subject clearly in the pupil's mind, the absence of controversy, and *less* of stiffness than we have generally found in his language,—though we think he would himself allow that children require simpler and more interesting words than *some* which he puts into their mouths. They, of all persons in the world, look for naturalness, and the absence of technicalities.

As for the doctrinal merits of the volume,

"It does not profess to be drawn *from* the writings of our standard divines; but it is the product of a mind formed by their early study and that of the inspired word of God; and it will be found to have a general agreement with Bishops Ken, Beveridge, Pearson, Nicolson, and Wilson,—so that there is scarcely any thing in it which may not be found in one or another of them, or in the formularies of the Church. But if adopted, it must not be taken upon the authority of any names, but because it approves itself to those who examine it, as developing the doctrine of the Church, consistently with itself and harmoniously with holy Scripture."

We *need* not say a word to recommend any thing which professes to be supported by such high authorities, but we cannot deny ourselves the pleasure of adding, that, after a very close examination of it, we found *nothing* to dislike, and very much which pleased us extremely.

Perhaps it would be hypercritical to say, that we occasionally met with a want of explicitness, on points which we could have desired to see, not more soundly, but more fully put. On both the Sacraments however, the author is very satisfactory. As an instance of what we mean, Confirmation is spoken of, p. 17, and again p. 22, as a positive ordinance, a means of assuring us of God's favor, an opportunity of confirming our baptismal promises, and a "holy ordinance, in which you will specially seek for God's help to perform these promises;" but never throughout the volume, as a medium of conveying the Holy Ghost; that is to say, its moral and edifying character is noticed, but its spiritual, supernatural, and sacramental bearings are left out of sight, although children could be made to understand the latter more readily than the former. This, we think, will serve as an instance of what we meant. The book is a very excellent one; we commend it heartily, and will offer to our readers an extract from the introduction, which they will do well to consider. It is on the nature of our Church Catechism:

"The Catechism is drawn up not merely for the instruction of children in Christian knowledge, but for the instruction of Christian children. It looks back to baptism as having been the commencement of their spiritual life. It recognizes heartily and unfeignedly, by no quibble or system of explanation, the language of the baptismal service, and acts upon the belief that they were then made children of God by a spiritual regeneration. It *receives* them literally in the *name of Christ*, and proceeds to *bring them up in the nurture and admonition of the Lord*. It knows nothing of the heartless unbelieving notion of treating Christian children as unbelievers. It knows that those who by one *Spirit have been baptized into* the *one body of* Christ, if they have not *actual* faith, must have a predisposition towards faith; and it acts upon this knowledge; it draws upon their faith; it teaches them how to carry out faith into obedience; it leads them to the divinely appointed means of cherishing faith and invigorating obedience.

"This, then, is the *intention* of the Catechism,—to bring up the Christian child to believe and live as a Christian; to work together with the renewing Spirit for his preservation in a state of salvation; and to lead him to wish and strive himself to *make his calling and election sure*. And this is the *plan* of the Catechism,—to instruct him in his privileges and the duties resulting from and attached to them, and necessary to their preservation; to give him a foundation of Christian truths, upon which to rest his soul, and a summary of Christian duty, explicitly containing the chief duties, and capable of taking in all others; to lead his soul up to the great Source of spiritual life, and to teach him what principally to desire at His hands; and to instruct him in the nature and end of the two principal outward means of grace—the one, by which he has already received initial and seminal grace; the other, by which that grace is continued and augmented.

"This being the intention and plan of the Catechism, so comprehensive, and so strictly in accordance with the Holy Scripture, every thing is in keeping with it, and it harmonizes with all the services of the Church, and with every other part of its doctrine: and therefore every true son of the Church will find it most satisfactory to act upon it, without having recourse to any method of explaining away its literal meaning: for too many manuals which profess to *explain* the Catechism, do in effect *explain it away*. And he will thus find, that in instructing the young Christian he has a hold upon him which nothing else can give him, and that he has a fulcrum within his soul upon which to work with more effect than in any other way. *By regarding the Christian child as only nominally a Christian, but really an unbeliever, and not trusting to the sacred influence and infused grace already at work within him, it is to be feared that many sheep have been lost from Christ's fold, and many little ones perished for whom Christ died.*"

The "Narrative" of Mr. Palmer, of which we spoke last week, is published; but as it appears on the day that our paper goes to press, we have only time to commend it to the attention of our readers. We hope next week to give an analysis of it, but at present will only express our conviction that it, if any thing, must put an end to all apprehensions of a tendency to Romanism on the part of the adherents to those principles of which Mr. Palmer has been the most distinguished advocate. It will, we hope, be extensively circulated.

We are requested to state that the following Form of Prayer and Thanksgiving, having been heretofore transmitted to such clergymen as belonged to this Diocese at the period of the last Thanksgiving Day, has, this year, been sent to such as have since become connected with it. Other copies will be supplied to Clergymen of the Diocese, on application at the Church Depository, No. 20 John street, New York:—

A FORM OF

PRAYER AND THANKSGIVING:

TO BE USED IN THE

DIOCESE OF NEW YORK,

ON DAYS OF THANKSGIVING, APPOINTED BY THE CIVIL AUTHORITY.

In conformity with the 47th Canon of the General Convention of the Protestant Episcopal Church in the United States of America, of 1832, empowering the Bishop of each Diocese to "compose Forms of Prayer or Thanksgiving for extraordinary occasions, and transmit them to each Clergyman within his Diocese, whose duty it shall be to use such forms in his Church on such occasions;" I do hereby set forth the following Form of Prayer and Thanksgiving, to be used in the Congregations of the Diocese of New York, on any day recommended by the civil authority, as a day of public Thanksgiving and Praise to Almighty God; unless some other form should be by me specially set forth.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

New York, October 29, 1839.

A FORM OF

PRAYER AND THANKSGIVING.

¶ The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to Almighty God, for the fruits of the earth, and all the other blessings of his merciful Providence, to be used yearly, on the first Thursday in November, or on such other day as shall be appointed by the civil authority;" except that the *tenth Selection of Psalms* shall be used at Morning Prayer; and in addition to the *Thanksgiving* appointed in said service, to be used after that General Thanksgiving, shall be said, at Morning and Evening Prayer, the following:

O GOD, who art the blessed and only Potentate, the King of kings, and Lord of lords; the Almighty Ruler of nations; we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favor toward us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, the blessings of peace; restore them to nations deprived of them; and secure them to all the people of the earth. May the kingdom of the Prince of Peace come; and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth, with most humble and holy fervor, the praises of him who hath loved them, and made them kings and priests unto God. We implore thy blessing on all in legislative, judicial, and executive authority, that they may have grace, wisdom, and understanding, so to discharge their duties as most effectually to promote thy glory, the interests of true religion and virtue, and the peace, good order, and welfare of this State and Nation. Continue, O Lord, to prosper our institutions for the promotion of sound learning, the diffusion of virtuous education, and the advancement of Christian truth, and of the purity and prosperity of thy Church; change, we beseech thee, every evil heart of unbelief; and shed the quickening influences of thy Holy Spirit on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O God of our salvation, leads us to repentance, may we offer ourselves, our souls and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through Jesus Christ our Lord; on whose merits and mediation alone we humbly rely for the forgiveness of our sins, and the acceptance of our services; and who liveth and reigneth, with the Father and the Holy Ghost, ever one God, world without end.—*Amen.*

¶ After the Collect for the day, in the Communion service, the following:

O ALMIGHTY GOD, who hast never failed those who put their trust in thee, and dost honor the people who honor thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgment of thy sovereign and gracious Providence, and in humble and holy submission to the Gospel of thy Son Jesus Christ: to whom all power is given in heaven and in earth, and who is one with the Father and the Holy Ghost, in the eternal Godhead, our Mediator and Redeemer. *Amen.*

¶ At Evening Prayer the same order shall apply with regard to the introductory sentences as is set forth for Morning Prayer in the form of "Prayer and Thanksgiving" aforesaid; the *ninth Selection of Psalms* shall be used; and the *first Lesson* shall be Deut. x. 12, and the *second Lesson*, Rom. xii.; and the *Collects* for the day, as in the morning.

The Bishop of Massachusetts has adopted for his diocese the Service for Days of Thanksgiving appointed by the Civil Authority, which has for many years been used in this Diocese.

Students ought to be cautioned, that the new edition of Burnet's "History of the Reformation," in three volumes, though it will answer every purpose for the general reader, will not be of much use to them, as it is without the volume containing the *Records*. This we should have mentioned before.

New Agent for the Churchman—Mr. A. A. Van Vorst, for Schenectady, N. Y.

The editor respectfully acknowledges the receipt of tickets to Professor Bronson's Lectures on Oratory and Music, to the Lectures of the Mercantile Library Association, and to those of the New York Lyceum.

The Rev. Geo. W. Fash having removed from Marlborough, N. Y., to Kent, Litchfield co., Ct., and taken charge of the Parish, requests letters and papers for him directed accordingly.

DIOCESE OF NEW YORK.

The following is from the Journal of the last Convention:—

STATISTICS OF THE DIOCESE.

From the Episcopal Address, the Parochial and Missionary Reports, &c.

Clergy,	203
Congregations,	160
Ordinations, (Deacons. 13; Priests, 13;	26
Institutions,	4
Candidates for Orders,	39
Churches, Corner-stones laid,	2
Consecrated,	6
Baptisms, 95 Reports, ... Adults, 515	
124 Reports, ... Children, 2,479	
9 Reports, ... not specified, 46	
	3,040
Confirmations,	1,540
Marriages, 110 Reports,	733
Funerals, 115 Reports,	1,409
Catechumens, including Sunday Scholars, Bible Classes, and others, 82 Reports,	8,018
Catechists, or Sunday-school Teachers, 55 Reports	913
Communicants, specified as new Communicants, 65 Reports,	1,187
Whole number, 132 Reports,	12,228

CONTRIBUTIONS.

Theological Education, 75 Reports,	$1,290 77¼
Diocesan Missions, 98 Reports,	2,817 89¼
Designated as for Education and Diocesan Missions, jointly, 3 Reports,	95 74
New York Protestant Episcopal City Mission Society, 15 Reports,	1,023 65
Episcopal Fund, 89 Reports,	766 62¼
Diocesan Fund, 88 Reports,	789 20¼
Fund for Aged and Infirm Clergymen, 83 Reports,	1,537 39¼
The New York Bible and Common Prayer Book Society, 59 Reports	699 91
The Protestant Episcopal Tract Society, 39 Reports	567 54¼
The General Theological Seminary, 19 Reports,	483 08
The General Protestant Episcopal Sunday School Union, 9 Reports,	85 98¼
The Board of Missions of the Protestant Episcopal Church in the United States:	
Domestic Committee, 65 Reports, $4,110 80¼	
Foreign Committee, 48 Reports, 3,364 84	
Not specified, 12 Reports, 650 17	
	8,125 81¼
Missionary, (with no other designation,) 4 Reports,	77 77
Miscellaneous Church Purposes, 64 Reports,	25,528 08
Total Amount of Contributions Reported,	$43,870 46¾

Specified as for Missions within the Diocese, $3,841 54¼	
" " within the United States,	$7,952 35
" " in Foreign Parts,	3,364 84
" " Board of Missions, without other designation,	650 17
" " Missions without designation,	77 77
Total Reported for Missions	$12,045 13

The following have been, during the same time, the operations of the Bible and Prayer Book and Tract Societies of the Diocese:—

The New York Bible and Common Prayer Book Society.—The past year was printed, Bibles, 2,000; New Testaments, 2,000; Prayer Books, 14,000; Large Prayer Books, 1,000; Psalm and Hymns, 125. The gratuitous distribution and sales, Bibles, 1,573; New Testaments, 1,013; Prayer Books, 13,421; Large Prayer Books, 745; Psalms and Hymns, 608.

The Protestant Episcopal Tract Society printed 2,844,000 pages of Tracts; Distributed gratuitously 1,800,477 pages; Sold for cash, 1,035,859 pages; Printed 10,000 Church Almanacs; Adopted 8 new Tracts.

Both of the above Societies operate in all parts of the country, and indeed in all parts of the world where need requires and opportunity is given.

Mr. Sibthorp's Return to the Church.—We are able to confirm the report which was mentioned in our columns a few weeks since, of the return of Mr. Sibthorp to the English Church. The reverend gentleman has, after a deliberation of about six months, formally declared his renewed attachment to the English Church.—*English Churchman.*

PREPARATORY EDUCATION OF CANDIDATES.

The Education Committee of the Society for Promoting Religion and Learning in the State of New York, would herewith give notice that they hold as yet unfilled several rights of free tuition in various Colleges and Collegiate Schools in the State and city, also in Washington College, Conn. Application to be made for the same by letter, addressed to the subscriber, from the individual himself, enclosing certificates both from his clergyman and Academic Instructor, testifying to character, talents, attainments, and attachment to the Church.

The above appointments are without present stipend. Their value consists in free tuition, and in having the name of the incumbent entered on the books of the Society as a candidate for a Seminary scholarship on quitting College.

John McVickar,
Chairman of Ed. Com., 8 College Green

DIED,

At her residence in Paterson, New Jersey, on the 19th October, Miss Mary Maddox Wallace, daughter of the late J. M. Wallace, Esq., of Burlington, New Jersey.

The passing away of so pure and excellent a spirit from this scene of her probation to the state of reward and triumph, demands some notice of her manifold virtues and excellencies; and while the contemplation of these may soothe the wounded hearts of those suffering from the rupture of the ties of earthly friendship, it may also serve as a lesson for the instruction and imitation of all.

The strong powers of mind and warm affections which she possessed by birth-right, had been nurtured and guided by early and judicious discipline—and by having ever before her home-examples of wisdom and worth. Through all the long course of her life were seen the fruits of these early influences; with her well-thinking and well-acting seemed to spring from inborn impulses and not from inculcated principles; they had become habits so interwoven and identified with her being, that they seemed to be part and parcel of her moral nature.

The distinguishing trait of Miss Wallace's character was disinterestedness; with her, *self* was always last. Not only was this trait exhibited in her conduct to her relatives and immediate friends, but to those who had no other claim upon her than belonging to the common family of man. If she could help or relieve a suffering fellow creature, her own repose, ease or comfort were never thought of;—at midnight or midday, in storm or in sunshine, her feet were always ready to go about doing good, her hands to assist, her heart to sympathise. Many familiar instances might be given which would illustrate this trait more than any elaborate description, but private life has its sanctities which must be respected. This forgetfulness of self, in her devotion to the good of others, triumphed over pain and sickness, and was predominant to the last hours of conscious existence.

As she lived in the profession of the Christian faith, her whole life being an exhibition of the faithful performance of the Christian duties, so she died, animated with the Christian hope, in the communion of that Church which had received her in infancy, nurtured her in childhood, comforted and invigorated her in mature life, and with her beautiful ritual, hallowed the grave where she sleeps, until the voice of the Master shall again be heard bidding her with "the pure in heart to see their God."

In Philadelphia, on Wednesday last, 15th inst., the Rev. Augustine P. Prevost, Rector of St. John's Church, Canandaigua, in the Diocese of Western New York, aged 35 years. He was one of the most estimable and valuable presbyters in the Church.

CALENDAR.

NOVEMBER.

26. Twenty-fourth Sunday after Trinity. [On this day the Collect, Epistle, and Gospel for the 25th Sunday are to be used.]
30. St. Andrew the Apostle.

DECEMBER.

3. Advent Sunday.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day.
21. St. Thomas the Apostle.
22. } Ember Days.
23. }
24. Fourth Sunday in Advent.
25. Christmas Day.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. Sunday after Christmas.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Westchester County. Twenty-third Sunday after Trinity, November 19th, in St. Ann's Church, Morrisania, at the request of the Bishop of North Carolina, admitted to the Priesthood the Rev. Charles Aldis, Deacon, of that Diocese, who had been chosen Rector of St. Ann's. Morning Prayer was read by the Rev. Smith Pyne, Rector of Calvary Church, New York, assisted by the Rev. John D. Ogilby, D. D., St. Mark's Church in the Bowery, Professor of Ecclesiastical History in the General Theological Seminary, who read the Lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. Aldert Smedes of the Diocese of North Carolina, who also assisted in the administration of the Holy Communion. The same Presbyters united with the Bishop in the laying on of hands.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Advent Sunday, December 3, St. Thomas' Church, *Brooklyn.*

Second Sunday after the Epiphany, January 14, Calvary Church, *New York.*

Fourth Sunday after the Epiphany, January 28, Church of the Annunciation.

Sexagesima Sunday, February 11, Mission Church of St. Matthew.

First Sunday in Lent, February 25, St. Ann's Church, *Brooklyn.*

Seond Sunday in Lent, March 3, Church of the Ascension, *New York.*

Third Sunday in Lent, March 10, Church of the Redemption.

Fourth Sunday in Lent, March 17, St. Jude's Church.

Fifth Sunday in Lent, March 24, St. Paul's Chapel.

Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.

First Sunday after Easter, April 14, St. Mark's Church.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.*

NOTICES.

☞ A Spirit of Inquiry being at the present time most clearly manifest in relation to the Protestant Episcopal Church in the United States, it is believed that a Course of Sermons on the principles by which she has ever been distinguished will be of advantage in directing inquirers to the path of truth. The Church has never departed, nor is she in danger of departing from that middle course in which she always protests against error of every kind.

In accordance with these views a Course of Sermons will be preached on Sunday evenings, during the ensuing winter in St. Paul's Chapel, and be repeated in St. Clement's Church, in this city. The introductory discourse will be delivered in St. Paul's Chapel on Sunday evening the 26th instant, and in St. Clement's Church on the evening of the first Sunday in Advent, December 3.

☞ The Introductory discourse in St. Paul's Chapel on the evening of the 26th, will be preached by the Rt. Rev. Bishop Onderdonk.

Mission Church of the Holy Evangelists.—Donations to the Ladies' Benevolent Society of this Church are respectfully solicited; they may be left with any of the undersigned at their respective residences, or at the Church, on Tuesday evenings, from 7 to 9 o'clock, P. M.

Mrs. Evans, 360 Broome street; Mrs. Perry, 78 Beekman street; Mrs. Underhill, 266 Grand street; Mrs. Hewitt, 239 Centre street; Mrs. Pietch, 80 Warren street; Miss Bond, 375 Broadway; J. C. Faulkner, 22 Vandewater street.

New York, November 25, 1843.

Church of the Redemption.—The first of a course of Lectures on the Evidences of Christianity will be delivered on Sunday evening next, in the Church of the Redemption, by the Rector of the Parish. Service to begin at 7 o'clock.

New York, November 25, 1843.

Fair.—The ladies of *the Mission Church of the Epiphany* propose to hold a Fair for the benefit of said Church, on Wednesday, Thursday, and Friday, the 27th, 28th, and 29th of December.

The aid of their friends is respectfully solicited, in preparing Useful Articles, or Fancy and Ornamental Work. Donations of any kind will be thankfully received. They may be left with Mrs. Lot Jones, 192 Allen street; Mrs. Mead, 133 Suffolk street; Mrs. Hyatt, or Mrs. Hows, 202 East Broadway; Mrs. W. T. Pinkney, 220 Henry street; or Mrs. E. Crawford, 42 Attorney street.

New York, November 4, 1843.

Seamen's Chapel.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Nov. 4, 1843.

St. Simon's Chapel.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. November 4, 1843.

Second French Congregation.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. Williamson,
Nov. 4, 1843. 35 Murray street.

ACKNOWLEDGEMENTS.

Domestic Missions.—The Treasurer of the Committee for Domestic Missions, since his report of the 15th inst., has received the following contributions:

From Rev R F Cadle, contributions at his mission, as follows. Green Lake, $6 90; White Water, $3 50; Jonesville, $3 25; Prairie du Chien, $2 75—total, $16 40. From a friend, New York city, $20; offerings of Trinity ch, Bristol, Conn, for the West, $4; offerings of Trinity ch, New Haven, Conn, per Rev Dr Croswell, $150; offerings of St Paul's ch, Detroit, Mich, per C C Trowbridge, Esq, half, $25; collection in St Paul's chapel, New York, November 19, after sermon by the Secretary and General Agent, $414 76; a friend, Westchester, N Y, $50; through W H Hubbard, Esq, R A in Richmond, from Rev E Boyden, St Ann's parish, Albemarle, Va, $24; Rev C R Nelson, Nelson parish, from a friend to missions, half, $20; from J C, to be added to the collection at St Paul's, $5; a friend to Domestic Episcopal Missions, $2. Total, $730 57.

Thomas N. Stanford, Treasurer,
Nov. 22, 1843. 139 Broadway, New York.

Foreign Missions.—The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since his report of 15th inst:

From a friend to missions, for China, $10; St Paul's ch, Detroit, Mich, monthly collection, half, $25; per C C Trowbridge, Esq, R A, from Nelson parish, Clarke co, Va, per Rev C K Nelson, from a friend to missions, half, $20; a friend, Westechester co, N Y, half, $50; Charles Merrien, Delhi, N Y, for Africa, $5. Total, $110.

F. S. Winston,
Nov. 23, 1843. Acting Treasurer.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From John Stearns, M D, subscription, $4. Miss Sarah A Moore, do, $2. Rev Henry M Beare, do, $2. Anonymous, 4th contribution, by the hands of Rev Lot Jones, $20. Calvary ch, Brooklyn, Rev Wm H Lewis, rector, $5. St John's ch, Cohoes, Rev Edward F Edwards, missionary, $2. Total amount, $35.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.
New York, Nov 23, 1843.

REMARKS ON THE IMPORTANCE OF FREE CHURCHES, by a Clergyman of the Protestant Episcopal Church. Just received and for sale by
JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
November 25.

NEW POEM. Just published by D. APPLETON & CO., MICHAEL AGOUESTES, a Song of ihe Church Catholic, by the Rev. J. W. Brown, M. A., author of "Christmas Bells," "Julia of Baiæ," &c., &c., 1 vol. 12mo. Price 50 cents.
Only a few copies of the edition remain on hand.
JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau-st.
November 25.

TO THE CLERGY AND LAITY.

JUST published by D. APPLETON & CO., a very cheap edition of Bishop Burnet's History of the Reformation. In 3 vols. large 8vo. Price $2 50, bound in boards.

The publishers, in obedience to a call of the times, have determined to offer to ecclesiastical students, general scholars and families throughout the land, their edition of Bishop Burnet's History of the Reformation for the extraordinary low price of $2 50.

To the student, either of civil or religious history, no epoch can be more important than that of the Reformation in England. It signalized the overthrow in one of its strongest holds, of the Roman power, and gave an impulse to the human mind, the full results of which are even now but partly realized. Almost all freedom of inquiry—all toleration in matters of religion had its birth-hour then; and without a familiar acquaintance with all its principal events, but little progress can be made in understanding the nature and ultimate tendencies of the revolution then effected.

The present edition of this great work has been edited with laborious care by Dr. Nares, who has made such improvements in the arrangements of the work, as will render it far more useful to the reader or historical student.

The publishers call upon the religious community to support them in this enterprise; for without very large sales, they cannot hope to be remunerated for their outlay.

D. A. & Co., also issue a very superior edition on fine paper, in four volumes, containing the Latin and original records, and twenty-four portraits on steel, neatly bound in black cloth. Price $8.
Nov. 25.

JUST PUBLISHED,

THE LITURGY IN NO DANGER. A Letter to the author of an article in the "New-Englander," for October, 1843, entitled "The Liturgy of the Protestant Episcopal Church in America."
JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
Nov. 18, 1843.

JOURNALS OF CONVENTION OF THE DIOCESE OF NEW YORK. Copies of the Journal of the Convention have been put up and forwarded agreeably to the instructions left with the Secretary; and where no instructions were given, have been despatched as follows:
For each City Church, to the house of the rector.
To each Clergyman and Lay Delegate, one copy, by mail.
To each parish not represented in Convention, one copy, by mail.
Packages for the Churches in the City of Brooklyn, will be found at the Church Depository, No. 20 John street, New York—where also is deposited the remainder of the edition. New York, Nov. 17, 1843.

Price $4 per hundred.

JUST PUBLISHED six thousand—A HELP TO CATECHISING; for the Use of Clergymen, Schools, and Private Families, by James Beaven, D. D., revised by Henry Anthon, D. D. Price—single copies 6¼ cents; 50 copies $2 50; 100 copies $4.
D. APPLETON & CO., Publishers,
200 Broadway.
D. A. & Co. will shortly publish uniform with the above—A Catechism of the Book of Common Prayer, adapted to the use of families and schools, by the Rev. Alexander Watson, M. A. Nov. 18—2t

RT. REV. BP. ONDERDONK'S ADDRESS.—Just published and for sale, the Address of Bishop Onderdonk, delivered before the late Diocesan Convention. Price 12½ cents. J. A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
Nov. 18, 1843.

THE HISTORY OF A POCKET PRAYER-BOOK, written by itself. New edition. Just received and for sale by
JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau st.

REVIVALISM AND THE CHURCH. A Letter to a Reviewer, in reply to several articles in the New Englander. By a Presbyter of Connecticut. Just published and for sale by
JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau-st.

PEW IN ST. BARTHOLOMEW'S CHURCH.

FOR SALE, Pew 97, Middle Aisle, being the eighth from the Chancel, and one of the most eligibly situated in the Church. Terms moderate. Apply to GEO. C. REED, 2d house in Twentieth street, east of Broadway. November 11—3t$

NEW SEMINARY.

MRS. HOYT'S LESSON ROOMS, No. 38 Forsyth, near Walker street. Instruction in all the branches that are taught in the best institutions. Rev. R. Hoyt will assist the classes in their studies by familiar lectures and illustrations.
Hours from 10 A. M., to 4 P. M.
Evening Classes from 7 o'clock to 9.
October 21—6t

RARE AND VALUABLE THEOLOGICAL WORKS.

THE following catalogue of Rare and Valuable Works are on sale for a Clergyman whose pressing wants compel him, reluctantly, to part with them:
Pool's Synopsis, 5 volumes, folio.
Gesenius's Hebrew Lexicon, 2 vols. quarto.
Burkitt's Commentary, 2 vols. quarto.
Saurin's Sermons, 7 vols. "
Stewart & Winar's Greek and Hebrew Grammar, 1 vol. octavo.
Scott's Commentaries, 6 vols.
Bishop Rider on the Bible, 3 vols. folio.
Barrow's Works, 8 vols.
Neal's History of the Puritans.
Lectures on the Destiny of the Jews. London ed.
Horn's Commentary on the Psalms.
JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau-st.

ENGLISH THEOLOGICAL WORKS.

JUST Imported and for sale by D. APPLETON & CO., 200 Broadway—

A Treatise on the Corruptions of Scripture, Councils, and Fathers, by the Prelates, Pastors, and Pillars of the Church of Rome for the maintenance of Popery, by Thomas James, a new edition, edited by Rev. John E. Cox, M. A., 8vo. $3 50.

The Moderation of the Church of England, by Timothy Fuller, D. D., a new edition, edited by the Rev. Robert Eden, M. A., 8vo. $3 25.

History of the Church of Ireland from the Reformation to the Union of the Churches of England and Ireland in 1801, with a Preliminary Survey of the Papal Usurpation in the 12th Century to the 16th Century, by the Rt. Rev. Bishop Mant, two thick 8vo. volumes. $11.

Sermons on Various Subjects, by Walter F. Hook, D. D., 8vo. $3.

Sermons by Henry E. Manning, A. M., Archdeacon of Chichester, 8vo. $3.

Christ, as Prophet, Priest, and King—being a Medicator of the Church of England, from Theological Novelties, in eight Lectures, by James Garbett, M. A., Professor of Poetry at Oxford, 2 vols. 8vo. $7.

The Choral Service of the United Church of England and Ireland, being an Inquiry into the Liturgical System of the Cathedral and Collegiate Foundations of the Anglican Communion, by the Rev. John Jebb, A. M. 8vo. $4 50.

Te Parallel Histories of Judah and Israel, with copious explanatory notes, by the Rev. M. Geneste, M. A., in 2 vols. large 8vo. $10 00.

Short Sermon for Children on the Catechism and Liturgy, by the Rev. C. A. Johns, B. A. 12mo. $1 25.

D. A. & Co. are constantly receiving all the most important Episcopal publications of Oxford and London. Books imported to order by every steamer, on the most favorable terms. Nov. 18.

TO PROTESTANT EPISCOPALIANS.

A NEW COLLECTION OF CHURCH MUSIC. The Church Choir: a Collection of Sacred Music: Comprising a great variety of Psalm and Hymn tunes, Anthems and Chants, arranged for the Organ or Piano-Forte, and adapted more particularly to the worship of the Protestant Episcopal Church in the United States. By Joseph Muenscher, Professor of Biblical Literature, in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts.

Part I.—Contains the Rudiments of Vocal Music, Psalm and Hymn tunes, &c, &c.

Part II.—Contains Anthems, Sentences, Chants, &c.

In the preparation of this collection of Sacred Music, it has been the aim of the editor to furnish churches with as great variety of tunes, composed in different styles, and adapted to the various occasions of public worship, as the limits of the work would permit. The collection, it is believed will be found sufficiently copious for all the ordinary purposes of public and social worship. The Anthems and set pieces have been selected, as will be seen on inspection, with special reference to the Festivals and Fasts of the Episcopal Church.

It will be seen that the pages of the work are enriched with a variety of original compositions, prepared expressly for this collection, and also with pieces from various English authors, not usually met with in this country.

The Church Choir, for the short time in which it has been published, has been very favorably received by Professors and friends of Sacred Music. The following are selected from among numerous notices of it:

"To those who are in want of a new book, we can recommend the Church Choir, very handsomely got up, and well stored with classic Church tunes in their proper identity. We hope that by the introduction of such collections as this, we shall preserve our own good and truly sacred music.—*Christian Witness, Boston.*

An able writer in the same valuable paper, on the importance of selecting suitable Church music says:

"One of the newest collections we have, 'The Church Choir,' by Rev. Mr. Muenscher, is one of the best, so far as I have examined, for the use of the Episcopal Church, and any choir which has a selection to make would do well to take this collection."

"We are glad to see, that the author of the 'Church Choir,' has adapted it to the wants of our Church, by giving a much larger share of music adapted to our service, than it is usual to find in works of this kind. In another respect we believe this work is to be preferred to many of the most popular collections of music; the words set to music, have not been *socinanized.* In one other respect, too, the arrangement of this will be considered by some, as being an advantage over most other collections of Church music; the several parts intended for the Organ and Piano, are written on the staff, as is customary in music for the Piano. It has not, therefore, any figured bass.—*Chronicle of the Church, New Haven, Conn.*

A distinguished professor of music remarks, that "after a careful examination of the 'Church Choir,' I most unhesitatingly pronounce it the best collection of music for the Psalms and Hymns of the Protestant Episcopal Church, which has ever fallen into my hands.

The Chants and Anthems of Part Second are unrivaled in their arrangement and complete melody; and I am happy to say that I have daily risen from either its private or public rehearsal, with no ordinary satisfaction, that a work so greatly needed in the Church, has at length been supplied."

The Church Choir is for sale in New York, by JAMES A. SPARKS; Alexander V. Blake; Swords & Stanford; Saxton & Mills; Mark H. Newman, and at the Depository of the General Protestant Episcopal Sunday School Union; in Albany, by Erastus H. Pease; in Utica, by I. Tiffany; in Cooperstown, by H. & E. Phinney; in Philadelphia, by R. H. S. George, and Thomas, Cowperthwaite & Co.; and by the publisher, Isaac N. Whiting, Columbus, Ohio.
November, 18—4t

CHURCHMAN'S LIBRARY.

PROSPECTUS.—In an age of such cheap printing it becomes a natural question, Why should the Church derive no benefit? The series of publications now contemplated is designed as a practical reply. While the best books will be selected, original or from the English press, accurately printed, without abridgement or alteration, in a convenient form, with neatness, and good taste, advantage will be taken of some peculiar facilities, to reduce the cost, it is believed, to a lower standard than has heretofore been realized, in works of the same class. At the low price of the work, the success of the enterprise must, of course, depend upon the extent of patronage, and punctuality of payment. The undersigned, who has the approbation of his bishop, and of the Bishop of New York, solicits the encouragement of his fellow Churchmen.
J. R. DUNHAM.
Flemington, N. J.

TERMS OF PUBLICATION.

The work will be issued in Monthly Numbers of 56 octavo pages, on fine paper, at $2 25 per year, payable on delivery of the numbers.

To mail subscribers, the work will be furnished on the following terms:

Single subscriptions, $2. Six copies sent to one address, $10; the money to be enclosed, free of postages, to the publisher.

Clergymen and others wishing well to the work, and desiring to forward the design, can, by securing five subscribers, and enclosing the money, have a copy sent them free of cost.

As postmasters are authorized by law to frank remittances for periodicals, subscribers can avail themselves of the privileges to save postage.

All letters to be post-paid.

The following are amongst the books, which it is proposed to republish:

A History of the English Reformation, by Rev. F. C. Massinberd.
Christian Morals, by Rev. W. Sewell, M. A.
St. Antholm's; or Old Churches and New. By Rev. F. C. Paget.
Bowden's Life and Pontificate of Gregory VII.
Lives of Eminent English Laymen, by Rev. W. H. Teale.
The Great Necessity and Advantage of Public Prayer and Frequent Communion, by Bishop Beveridge.
Manning's Sermons.
Church Clavering; or The School-Master. By Rev. W. Gresley.
Life of Wm. Wilberforce, Abridged, by his Sons.
Travels in the East, by Rev. H. Formby.

The first number for November is now in press, and will speedily appear, containing, in part, the English Reformation, by Rev. F. C. Massingberd.
JAMES A SPARKS,
109 Nassau-st, Gen. Agent for the city of N. York.
—— Fisk, do, Brooklyn and Williamsburg; Daniel Little, general agent, Albany, N. Y.; Young & Hart, do, Troy, N. Y.; William Purdy, do, Newburgh, N. Y.
November 18.

LECTURES ON THE CATECHISM OF THE PROTESTANT EPISCOPAL CHURCH; With a Discourse on Confirmation. By Thomas Secker, LL. D., late Lord Archbishop of Canterbury. Published from the original manuscripts, by Beilby Portus, D. D., and George Stinton, D. D., his grace's chaplains. First American, from the 14th London edition. 1 vol. royal 12mo.

"The writings of the excellent Archbishop Secker, are voluminous. It is believed, however, that no part of them stands more deservedly high, than his Lectures on the Church Catechism. The numerous editions through which they have passed in England attest the high estimation in which they are held by Episcopalians in that country; while in this, they form one among the number of those works recommended by the House of Bishops for the formation of a Parish Clergyman's Library. Perhaps it will not be going too far to say, there are few, if any works in the English language, which comprise, in the same compass, a better or more practical system of theology."

Five Discourses against Popery: By Thomas Secker, LL. D., late Lord Archbishop of Canterbury. Second American edition. 1 vol. 18mo. Price 5 cts.

"Whoever wishes to see the errors and absurd pretensions of the Church of Rome exposed and refuted in a clear and masterly, but concise manner, and with candor and impartiality, should read the admirable little work of Archbishop Secker. It should indeed be in the hands of every Protestant. Though small, it will be found to contain far more sound and valuable matter, than is to be found in many larger and much more pretending volumes."

Slater's Original Draught of the Primitive Church: In answer to a discourse entitled, "An Inquiry into the Constitution, Discipline, Unity and Worship of the Primitive Church, that flourished within the first three hundred years after Christ." First American edition. 1 vol. royal 12mo. 320 pages, handsomely bound in muslin.

For sale by JAMES A SPARKS, at the office of the Churchman, and at the Depository of the General Protestant Episcopal Sunday School Union.
November 18—4t

JUST PUBLISHED,

A NEW WORK by Rev. William Palmer. A Narrative of Events connected with the publication of the Tracts for the Times, with reflections on existing ten dencies to Romanism, and on the present duties and prospects of members of the Church. By the Rev. William Palmer, M. A., of Worcester College, Oxford, author of "a Treatise on the Church of Christ," "Letters to Dr. Wiseman," &c. From the Oxford Edition. A pamphlet of about 100 pages.
JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street,
Nov. 18, 1843.

NORRIS OF BEMERTON.

From Pictures of Christian Life, by R. A. Willmott, B. A.

"Vouchsafe, then, O thou most Almighty Spright!
From whom all gifts of art and knowledge flow,
To shed into my breast some sparkling light
Of Thine ethereal truth, that I may show
Some little beams to mortal eyes below,
Of that immortal beauty there with Thee,
Which in my weak distracted mind I see."

SPENSER.

These verses of Spenser may very properly be written under a portrait of Norris. The poet's regard for the Platonic school is ascertained not only from his hymns, but from two passages, at least, in the Faery Queen, in one of which he translates a line from the Timæus. His friend Sir Philip Sidney had previously spoken of the Immortal Beauty. Spenser—in whom a modern writer, (not unlike him in sweetness of allegorical description,) discovers pre-eminently the sacred poet of England,—was peculiarly adapted, both by temperament and fancy, to appreciate the visions of the Academy. His own serious and religious spirit shines solemnly through his parabolical descriptions; and the drapery of Fancy often shadows the picture of some Christian virtue. Even in that garden, where

"bliss had newly
Alighted, and shut close his rainbow wings
To rest at ease, nor dread intruding ills."

we may discover the faint image of a purer and holier abiding-place.

The name of Norris is now very rarely heard, even in the solitude of the scholar, and has long been entirely forgotten in the tumultuous paths of modern literature. In his own day he possessed a wide and distinguished reputation. Richardson, writing to Mrs. Carter, December 18, 1747, speaks of "the famous Mr. Norris of Bemerton." It might have been hoped, although his notes of philosophy had lost their melody, that the sweetness of his religious eloquence would have continued to endear his memory to the heart. In 1728 his discourses upon the Beatitudes had reached the fifteenth edition. Their place has been taken by books which sometimes possess no recommendation but their novelty. Norris has left us his own portrait in his works; and, while gazing upon that picture, the admirer of his genius and his virtues may say, as Cowper said of a picture still dearer and more precious,—

——"The wings of Fancy still are free,
And I can view this mimic show of thee;
Time has but half succeeded in his theft,—
Thyself removed, thy power to soothe me left."

Norris was born in the year 1657, at Collingborne, Kingston, in Wiltshire; and having been educated at Winchester school, he was admitted a member of Exeter College in 1676; and four years after was elected a fellow of All Souls. He soon became a student of philosophy, and Plato and Plotinus were the especial objects of his regard. These feelings of affection were deepened by his correspondence with Henry More, the eloquent and enthusiastic author of the Mystery of Godliness. Having been presented to the rectory of Newton St. Loe, in Somersetshire, Norris resigned his fellowship, and in 1691 obtained the living of Bemerton, near Salisbury. This was his last preferment; he held it for twenty years, and died in 1711, in the fifty-fourth year of his age; having exhausted his strength by intense application and long habits of severe reasoning. On the south side of Bemerton church a marble tablet commemorates his piety and his genius.

The words of the epitaph are melancholy and appropriate,—*Bene latuit*. Here he lay, concealed from the pomp and vanity of life; here he sent up daily to the gate of heaven the music of a gentle and contented heart; here he wove those beautiful dreams of philosophy that seemed to recall not only the countenance, but the voice of Plato:

"The college boast, now turn'd the village guide."

That old and tranquil parsonage was to him a happy hiding-place. "I account a person," was the admirable saying of a writer whom Norris loved, "who has a moderate mind and fortune, and lives in the conversation of two or three agreeable friends, with little commerce in the world besides, who is esteemed well enough by his few neighbors that know him, and is truly irreproachable by anybody; and so, after a healthful, quiet life, before the great inconveniences of old age, goes more silently out of it than he came in; this innocent deceiver of the world, as Horace calls him, I take to have been more happy in his part than the greatest actors that fill the stage with show and noise."

Norris realized the pleasant vision of Cowley; but his solitude was brightened by better thoughts and holier actions. He might be willing to lie hidden from the observation of men, but he did not forget that he was always in his "great Taskmaster's eye." Even within the quiet precincts of Bemerton, Christian sympathy could find the house of mourning; and there was heard the voice of Norris, telling of Him who giveth songs in the night. Poverty and want saddened the dwelling of the humble villager; and over that threshold passed the minister of God, to speak of the manna that fell in the wilderness, and of the angels who descended to that wanderer who had only a stone for a pillow. The prodigal returned to the home of his childhood, and Norris led forth the rejoicing parent to fall upon his neck. Sickness overcame a father of the hamlet,—no longer at church was seen "the bald, round polish of that awful head,"—and the pastor sat by the pillow of grief, refreshing the fainting soul with the promises of that heavenly Friend who wept with Martha, and commanded the funeral train to stand still at Nain. The closing hour, at length, appeared: the earth of the little church-yard was thrown upon him who had fallen asleep; and there, too, for the last time, stood Norris, to pronounce the sacred farewell over his remains, while the village children gazed upon the scene with wondering and tearful eyes:—

"For he was one in all their idle sport,
And, like a monarch, ruled their little court."

In this manner, indeed he may be said to have "well lain concealed;" although his reputation drew many visitors to his abode, and the immediate neighborhood of a great city exposed him to the intrusion of the curious. "It is good for us sometimes," exclaimed a writer of an early day, "to steal away from ourselves." "We shall never be able," said Norris, "to see the true expression of our minds in such an unsteady glass as the world holds before us;" and in a poem, written probably at Oxford, when he was about thirty years old, he had uttered a wish—

"Let me in some sweet shade serenely lie,
Happy in leisure and obscurity;
Whilst others place their toys
In popularity and noise,
Let my soft minutes glide obscurely on,
Like subterraneous streams,—unheard, unknown."

But that mediocrity of fortune, which the humility of his temper enabled him to bear without a murmur, sometimes drew forth a complaint for the sake of his family. The following letter to Dr. Charlett is peculiarly affecting, from its simplicity and truth. It might have touched even the heart of Burnet:—

"I am obliged to you for the favor of your letter, and since you are pleased to think that little tract of mine worthy of another impression, if my bookseller be as willing to undertake it, as I presume, upon such encouragement as you mention, he will, I shall be content to be at the pains to revise it, and to correct what I think may need correction in it; for which it is not unlikely that there may be occasion in a thing written so long ago, and when I was but a young man. Particularly what you are pleased to suggest shall be taken into consideration; that especially which concerns Bishop Sanderson,—for whose judgment I want no due reverence, though authority is an argument of the least weight with me in matters of a rational nature. But as to the continuation of his intended scheme, though I am indebted to my friends for their favorable opinion of my abilities, I cannot so easily think myself sufficient for such an undertaking,—nor will my stock of health serve for it, nor will my leisure; whereof, indeed, I have very little, not only by reason of my parochial charge, but also because of the abundance of company I am exposed to, and the multitude of visits wherewith I am continually interrupted and engaged. But, after all, I am not so well satisfied with the subjects of that scheme, whether they are the most useful of any in the world to employ the consideration and time of a writer. And besides, perhaps I may have other designs, though I must needs say that I see no great reason that I have to labor on for the public, unless I had more encouragement.

"Not that I am ambitious of preferment, or covetous of much wealth. God knows, I am neither. But I might, perhaps, be glad to be a little easier in the world, which indeed is but strait and hard with me,—the clear income of my parsonage not being much above threescore and ten pounds a year, all things discharged; and what that is to maintain and breed up a family, and to live with some credit, decency, and reputation, (as I must do,) in a dear country and so public a place, being so near a great town and a great road, where I am exposed to so much company from all parts, I leave you, sir, to judge. I have but little reason to hope ever to see it better, especially as the world now goes. The B. of S., I find, and am also well informed from those who well know his mind in that matter, is absolutely resolved I shall never have anything here. And *fata*, you know, *non sunt demulcenda*. But as I expect no preferment, so I thank God I can be contented without it. Only, if my friends in the University, particularly yourself and the worthy Warden of All Souls, would be so kind as, for my sake, to shew some kindness to my son, (who is almost ready to come thither,) in giving him their assisting hand towards the procuring of a fellowship, I should accept the favor very thankfully, and think the pains sufficiently rewarded which I have bestowed to serve the public. Sir, it is not my talent to solicit for preferment; but having bred one of my sons a scholar, (and a pretty good one I think he is for his age,) and not being able out of my little income to afford him a maintenance for the finishing his education, I am forced to bespeak the favor of my friends in his behalf; and I hope I am not immodest or unreasonable in such a request. If I am, I hope you will, however, pardon the boldness and freedom of,

"Honored Sir,
"Your obliged and very humble Servant,
"J. NORRIS."

BEMERTON, April 9th, 1707."

The neglect of Burnet may be confirmed by a very interesting anecdote which has been related by Nichols, out of the papers of Mr. Jones. "The reverend and aged Mr. Thomas Colburne told me lately, (1761,) that, when he was a young man, at Salisbury, he made a visit to this ingenious and exemplary clergyman (Mr. Norris.) This was, I suppose, not long after the Revolution, when Dr. Burnet was bishop of that see. Mr. Norris treated him very civilly; and, either before or after dinner, took him out into his garden, from whence they had a full view of the city and cathedral. 'What a magnificent structure,' said young Colburne, 'is that great cathedral! You are happy, sir, in this delightful prospect.' 'Yes,' said Mr. Norris, 'it is all the prospect I have with respect to that cathedral.'" It may be remarked, that the garden of the parsonage is watered by the stream of the Wily, and from the midst of a grove, composed by the venerable trees of the cathedral close, rises the majestic spire. Colburne had been the early friend and companion of the poet Young.

The causes of Burnet's disregard of Norris would probably be sought for in vain. "He permitted him," was the indignant remark of a zealous admirer, "to starve within the sound of his cathedral bells" The gentle fancy, the glowing visions, and the mystical philosophy of Norris found no echoes in the worldliness, the sagacity, and the plain good sense of Burnet. The gulf between Spenser and Hobbes was not wider or more impassable. Burnet's mind was eminently practical. He regarded everything in relation to its utility. In public life he was inquisitive and intrusive. Lord Dartmouth speaks of his readiness to encourage a prejudicial rumor against any person whom he disliked; of his boisterous manner, and his invincible assurance. But this criticism may have been sharpened by political hostility and personal aversion. Swift esteemed him as a man of letters, honesty, and virtue; and Dr. Routh thinks that he was a rewarder of merit to the extent of his opportunities. We know that he recorded the open-heartedness and sincerity of More; the sweet temper of Tillotson; the delight of Wilkins in doing good; the learning and moderation of Cudworth; the universal charity of Whichcot; and, above all, that he lived in the most endearing familiarity of friendship with the apostolical Leighton during the long period of twenty-two years. These are powerful testimonials to character and merit.

In offering a brief acount of the life and genius of Norris, my object is only to give a picture of Christian life, as displayed in the history of a contemplative philosopher. To examine with minuteness the reasoning or the illustrations of Norris, would lead me into an essay upon metaphysics. He belonged to a small, but distinguished band of writers, who, in the seventeenth century, introduced in England the new Platonism, which, two hundred years before, the exiled Greeks had revived at Florence. John Smith, Cudworth, Norris, Widrington, Wilkins, and Gale, were "Alexandrian, not Athenian Platonists." They did not advocate a *religious philosophy*, but a *philosophical religion*: they followed Plotinus more than Plato. The first impulse towards the study of the Platonic school had been given by Whichcot, the founder of the Latitudinarians, who was impelled, according to Burnet, by an ardent desire to infuse animation and life into the dry and systematic theology of the times. Tillotson has drawn his portrait with spirit and beauty, and has won for him the love and admiration of every reader. An universal benevolence distiguished him both in his character and his writings. Lord Shaftesbury said that he ought to be called "the Preacher of Good Nature." Locke, when referring a friend to the most eminent practical divines of the English Church, associates the works of Whichcot with those of Barrow. He was also the friend of Cudworth, in whose house he died in the spring of 1683. Fowler, Wilkins, and Whichcot, have been said to exhibit the moral lustre of Christianity as drawn out into *actions*.

* * * * * *

Mackintosh says that Norris well copied, without equalling, the clearness and choice of expression that belonged to Malebranche. To rival Malebranche would have been a difficult enterprise. He was born with a genius for metaphysical inquiries. Happening to be in a bookseller's shop, a posthumous treatise of Descartes was shown to him. The effect was surprising. Cowper's account of his own feelings on reading "Paradise Lost," in boyhood, is not more romantic than the picture of the excited philosopher. He immediately began to live in a new world of thought; and the famous "Recherche de la Vérité" appeared in 1674, to declare his genius and astonish Europe. The charm of his style is familiar to every reader. It is the serenity of a clear and beautiful day, in which every object is visible without a shade. The metaphor is only an expansion of a phrase of Fontenelle. He has been called the great dreamer of the Oratory. His visions are recommended by their brightness. Even when he deceives us, we are pleased; for he darkens our eyes,—to borrow his own image, applied to Seneca,—with "a splendid blindness." His chapter on the force of the imagination contains several observations not inappropriate to himself. He can persuade without convincing; and the criticism of Bossuet, that many of his arguments were beautiful, novel and erroneous, is both acute and honest. Norris certainly wants his transparency of diction, and his soothing fluency of manner; but to me at least, he seems to speak with a more impressive dignity, and a more poetical fervor. He confesses the difficulty of his task, and the obstacles that impeded "his way through so many wild and untrodden coasts." But his voyage is cheered by the music of a sweet and serious fancy; and when he returns from the dark heights of metaphysical visions, the light upon his countenance seems to tell us that he has been wandering upon holy ground.

An analysis of the philosophical system of Norris would be equally impossible and inexpedient in these pages; but some notice should be taken of a work that allured the brightest eyes of genius in a former day, and that will not often be consulted without awaking our own admiration and esteem. The philosophy of Norris is colored by the beams of truth; it is not the vain and cold speculation of a thoughtful but unbelieving intellect, proud of its attainments, and eager to array them against the doctrines of inspiration. If the imagination of Norris burns with a poetical ardor, he continually employs it in the contemplation of the highest themes; to him belongs

"the beaming eye,
That lifted, speaks its commerce with the sky."

There is something beautiful in his longings for that day, "when we shall see truth as she is, and converse intimately with wisdom, and enter into the light, as well as into the joy of our Lord." In the meantime he is "happy in his remote communications, in those obscure discoveries of truth, those broken glimpses of ideal light, which shine forth upon contemplative minds even in this life." The Essay on the Ideal World—the principal philosophical work of Norris—was published in 1701; it grew out of the two Latin chapters upon the same subject, written when Norris was a Fellow of All Souls, and subsequently laid aside. A brief specimen will show the vivacity and grace of his style in this very remarkable book, which can never be forgotten by the philosophical student, or the lover of beautiful imagery and graceful illustrations. Norris will continue to live among the writers who have embellished the severities of argument with the charms of fancy,

"And strewed with flowers the thorny paths of Truth."

"The intelligible world, though more certain, is yet not so easily described as the natural; our views here are very imperfect, and so must our discourses and representations be. Here the most enlarged and enlightened capacity must be confined within that apostolical limitation of *knowing in part*. And as we know in part, so we must also of necessity *prophecy* in part. The intelligible sun shines bright and clear, but we see through a glass darkly. The veil of flesh, the partition-wall of mortality, as a cloud intercepts its rays. And, besides, one world eclipses the light of the other; the sensible that of the intelligible, as the opaque moon does that of the radiant star which makes our day. Much, therefore, I cannot pretend to, unless the medium were clearer, or my eyesight better; nor, perhaps, will it be convenient to *bring forth* all that I may conceive. For there is a modesty and a reserve due to all such mysteries as are behind the veil, which, as they ought not to be pryed into with too much curiosity, so neither should they be published with undue freedom and confidence. But yet, however, since we dwell and converse in the intelligible world, and have in it, as I may say, our life, our motion, and our very being; since it is the immediate object of our understanding, the informing term of our thought, and we see and perceive all things by its light, as will hereafter be shown, something without doubt may be known of it, and something may be said concerning it, though nothing in comparison with what the thing is in itself, or to those more elevated conceptions which we shall hereafter have of its grandeur when the scene of glory shall open, and our eyes shall be without a veil, and our sun without a cloud."

Such is the style of Norris in his philosophical treatises,—harmonious, variegated, yet somewhat obscure. The philosophy of Norris was warmed by imagination: and as a poet he was not altogether without distinction in his own day; he glimmered among the minor miscellanists, and afforded another example of a picturesque and pleasing prose style, becoming inflated and obscured in its adaptation to metre. His motion lost all its grace when he put on the garments of the minstrel. Warburton said that poetry made Milton an enthusiast, and that enthusiasm urged Norris into poetry. The antithesis is not without truth. The strength of his feelings found no utterance in the new language he employed. The metaphysics of his verse want the fervor and harmony of the metaphysics of his prose. It has been very gracefully remarked of Thomson, in his allegorical pictures, that, in meeting with the paternal spirit of Spenser, he seemed to be "admitted more intimately in the home of inspiration." But Norris learned only the errors of his master Cowley. The gentle stream of his fancy, instead of flowing at its own will with the freedom of nature, is forced into artificial windings. Traces, however, of taste and feeling will not be sought in vain. His hymn to darkness is not deficient in spirit; and Milton might have described Adam desiring, before his expulsion from Paradise, to carry with him "one fragrant bough" out of the Garden. The subject of the poem may, indeed, have been suggested by a perusal of our great Epic, which had appeared about twenty years before the publication of Norris's Miscellanies. The Ode to Sleep has also some sweet and flowing lines; and his little poem entitled the Parting, contains one stanza of remarkble beauty.

"How fading are the joys we doat upon;
Like apparitions seen and gone;
But those who soonest take their flight,
Are the most exquisite and strong,
Like angel visits short and bright;
Mortality's too weak to bear them long."

The exquisite comparison of human joys to the visits of angels, after having been engrafted into the Grave of Blair, was transferred by Campbell to the Pleasures of Hope, and has now passed into a poetical proverb. But the beauty of the image belongs to Norris.

The more you trust in Christ, the more you will experience the sweetness of a happy, growing communion with him.

THE APPEAL TO ANTIQUITY.

BY REV. J. W. BROWN, M. A.

The appeal to antiquity is especially valuable to us in our protest as Catholic Christians against the gross corruptions and bold usurpations of the Papal Church. The favorite argument of the Papist, in every argument with the members of the Reformed Church, is based upon the assumption that the voice of primitive and truly Catholic antiquity is against that form of doctrine which we esteem as the "faith once delivered to the saints." We contend, on the contrary, that the Reformers of the Anglican Church when they set themselves to the glorious task of freeing the Church from the corruptions and abuses which had grown up within it during long centuries of darkness and apostacy, under the baleful shadow of the throne of St. Peter, preserved all that was scriptural, primitive, and apostolic; and rejected only that which was unscriptural and unsound, unwarranted by apostolic teaching and practice, unsanctioned by the authority of the early Christian fathers. We admit, with the Romanist, that "the oldest Christianity is the best," and with this admission we advance fearlessly to the trial of our faith. Let the appeal be made to the word of God, and we are ready on every controverted point to give "a reason of the hope that is in us with meekness and fear." Let the appeal be made to the consentient voice of the past, and we doubt not for a moment on which side the balance of authority will be found. Bold, indeed, and idle as bold, is the assurance which endeavors to fix the charge of novelty and of consequent departure from the standard of primitive faith and practice, on that pure system which is embodied in our articles and liturgy. But, in meeting this charge we must be careful that we give the adversary no advantage over us, by neglecting to avail ourselves of the armor of proof which the rich stores of Christian antiquity can supply. Wholesale abuse and noisy declamation against errors, whose real want of support we are not prepared to show, are among the surest means of strengthening the cause against which they are put forth. These are not the weapons with which, in this age, the enlightened Christian will go forth to the contest with the subtle and well-disciplined controversialist of Rome. He will rather call upon him for the proofs of his assertions; and by unquestionable evidence drive him from his fancied stronghold, on the ground of primitive antiquity, as he has driven him from his entrenchments of the abused and perverted word of God. When assailed by the oft-repeated and sneering demand—"Where was your religion before Luther arose?"—he will calmly point to the Divine word, as plainly designating those "old paths" in which the faithful have walked from the beginning.—These paths he will show to have been trodden by the footsteps of saints, and confessors, and martyrs, during centuries of uncorrupted adherence to the truth as Christ delivered it. He will refer to the historical proofs of the rise of those corruptions and abuses, against which, his forefathers, the Reformers of the Anglican Church, protested, as dangerous and deadly errors, alike contradicted by the voice of Scripture, and unsanctioned by the belief or practice of the primitive Church. He will show on the contrary, that every tenet which is held in common by the papal Church and the Reformed, may be clearly proved by the Bible, add supported by the genuine apostolic tradition of the Church. That which he receives, he will thus show to be the truth of God, and as such, embodied in the creeds of the Church as first set up by the Apostles. That which he rejects, he rejects because it cannot be supported except by unauthorized traditions; nor defended, except by manufactured miracles. "The Roman Church," to adopt the language of an eloquent divine of the Church of England, "he will admit to be the old Church; but decayed and daubed over with untempered mortar:—The Reformed Church only repaired and cleaned from the unsound additions of dark and dissolute ages."

It was thus, as I have intimated, that the Reformers of that branch of the Church, from which our own descent is traced, proceeded in their glorious task of restoring the Spouse of Christ to her primitive soundness and purity. While they zealously guarded, and carefully preserved everything which was taught in the Bible, or might be proved thereby as the essential articles of her creed, they proceeded with strong hearts, and firm hands, to rend away the unscriptural doctrines, corrupt usages, and vain ceremonies, with which the Church of Rome had marred her beauty, and impaired her strength. With souls thoroughly imbued with the love of the "truth as it is in Jesus"—with minds stored with the sacred treasures of the Word of God, their appeal was to the Bible; and the principle they assumed and maintained was the very principle which is so prominent in our own standards. In the angry strife of controversy, and amid the hot onset of persecution, the one unvarying voice which they uttered, was that which is embodied in our sixth Article—"Holy Scripture containeth all things necessary for salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." And to the elucidation and defence of scriptural truth, they brought minds thoroughly versed in the learning of Christian antiquity; so that when the force of Scripture was denied, its teaching perverted, or its sound Catholic interpretation questioned, they were ready to bring forward the consentient voice of the apostolic age, in support of the system which they upheld. They rejected the unauthorized traditions of the corrupt papal Church, and recurred to the witness of those times whose essential unity and harmony in the faith had not been disturbed by the torch of heresy, or the axe of schism. Whatever in that age they found to have been received "always, everywhere, and by all," they held worthy of respectful attention. They appealed to the witness of that age as supporting the purity of scriptural doctrine, as embodied in the creeds of the Church. The Word of God was the one, supreme, unalterable rule of faith; nor did they attempt to elevate the human teaching to a level with the divine, but receiving it merely as the voice of an able and honest witness of scriptural verity, they appealed to primitive antiquity in support of primitive truth.*—*Extract from a Sermon preached in St. George's Church, Astoria, L. I.*

* Among the many publications on this subject which the temper of the times has called forth, we refer with peculiar pleasure to two sermons by the Rev. Richard Cox, A. M., Rector of St. John's Church, Troy. The limits of the age to which we refer, are, perhaps, rightly fixed as terminating with the Anti-Nicene fathers.

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4th do. " May 10, " July 31.

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Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

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THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above.

August 12—tf.

ST. THOMAS' HALL, FLUSHING.

THE REV. WM. M. CARMICHAEL, D. D., Rector of St. George's Church, Hempstead, and GERARDUS BEEKMAN DOCHARTY, A. M., Principal of the Hempstead Seminary, having purchased the Institution known as ST. THOMAS' HALL, late the property of Reverend Francis L. Hawks, D. D., would respectfully inform their friends and the public generally, that they will reopen the same for the reception of students, on MONDAY, THE 6TH OF NOVEMBER NEXT, and that they will spare neither pains nor expense to render it in every way worthy of patronage.

Its elegant situation, the pleasantness and salubrity of the village in which it is located; its ready access at all times to the city of New York, are so well known that they need no comment.

For particulars in regard to terms, &c.—reference may be had to either of the Rectors at the Hall, or to the printed circulars, or by applying to any of the following gentlemen:

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Rev. Dr. Ogilby, Prof. in the Theological Seminary.
Rev. Dr. Seabury, Editor of the Churchman.
Rev. Dr. Moore, Richmond, Staten Island.
Hon. David S. Jones, New York.
Messrs. S. D. Skillin, D. Clarkson, Dr. Lucius Comstock, O. T. & J. Hewlett, Swords & Stanford, New York.
Messrs. Jarvis Brush, A. Van Nostrand, Brooklyn.
Rt. Rev. Henry U. Onderdonk, D. D., Philadelphia.
Rev. Dr. Ducachet, "
Rev. Dr. Coleman, "
Rev. Frederic Ogilby, "
Rt. Rev. William R. Whittingham, D. D., Baltimore. October 28.

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October 1—tf

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CHURCH ALMANAC FOR 1844.

THE Almanac will contain an alphabetical list of the clergy, and will probably be ready for delivery by the meeting of the Convention. For sale at the usual prices of $30 per thousand, $4 per hundred, or 6¼ cents single, at the Church Depository, No. 20 John street.

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CHURCH AUTHORITY: A Sermon preached at Auburn, at the opening of the Convention of the Diocese of Western New York, August 16th, 1843, by the Rev. Lloyd Windsor, Rector of Grace Church, Lockport. Sold by J. A. SPARKS, Churchman Bookstore, 109 Nassau-street.

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